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THE
GENERAL IDEA
OF

Allegorick Language:

Or the STATE of the
Divine and Absolute Kingdom and
Empire of Almighty GOD,

DEMONSTRATED,

As most Real and Apparent,

IN A

SUMMARY STATE and RATIO

Of the Eternal Language and Unchangeable Method of Gubernamental
Intercourse betwixt the Almighty in his Spiritual Administrations,
and Man, from *Adam*, or the beginning of the World to this Day.

And in conformity to which all Men, Private and Publick, and as
well Kings, Princes and Governments, as others, ought to act in
the truest Methods of Obedience and Allegiance, and that as
without the least Reserve whatever.

To which is Added,

The Interpretation of several Dreams and Visions.

By the Author of the New Jerusalem.

He that hath Ears to hear, let him hear.

L O N D O N,
Printed in the Year M. DCC. II.

A previous Qualifying Description most necessary for the Reader's Memory.

Dream, Vision, Apparition, Miracle and Judgment, &c. are all equally and alike the certain Divine Allegorick or Parabolick Informations of the Law and Will of G O D immediately from the Spirit, and which founded or grafted on the full or over-endeavoured, but imperfectly finish'd or declared Essays of Men, as the most indispensably necessary and essential Ingredients and Qualifications thereto doubly thereon, and as from G O D himself, as well in Type Censure of such Courses, as so imperfect and unfinish'd, tho' to greatly approv'd or disapprov'd thereon, as is the case, as in Antitype declare, as is the Dispensation, what the future Divine Will and Success thereon in a more perfect after-State, is and will be.

Axioms arising therefrom.

1. The Information is allegorick, for the same Cause as Christ spoke in Parables, to wit, the Hearers Unworthiness.
2. It rises from the full or over Endeavours of Men, as a competent Sacrifice only, to obtain such Information.
3. It consists of imperfectly finished or declared Essays, as its self is of farther Information also.
4. Its Type appears, as the immediate Reward of the good or ill in perfection, as is the Case.
5. Its Antitype is as a Proclamation to the whole Earth, that if they will understand, so only may they address themselves to Almighty G O D.

Its METHOD.

It teaches by several Lessons and Degrees. The Gospel appearing, the Law as a first Lesson only, can never be more received alone; and the fuller Glories of Christ's Kingdom appearing, can the plain Christian, in defiance to such further Light, be in any Prospect to be accepted also?

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Friendly



Friendly READER,

THE Author hereof, thro Herculean Labour, finding himself a great Hieroglyphick Master, to the advantage of the most wonderful Divine Intercommunications; and that tho not absolutely perfect, yet such as is at least treble to any yet in print, mov'd by the Great Example of the Divine communicative Goodness, is not content thereon in possessing the incredible Gifts of boundless Divine Monition and Prophecy, as depending thereon, to himself only, but even burns in Zeal to introduce, if it might be, the whole Earth into the same heavenly Courts also.

Nor thinks he himself to be envied herein neither; alas, 't has been a most severe Post that the Eternal has plac'd him in, the Efforts of Bethel and Nebuchadnezzar's Colleges, and that in the Establishment thereof have foiled the World ever since he by his single Labours has been forced to renew to the World again. Nor that he flatters himself herein in any sort neither; no, he commands but a Trifle of the Privileges of the greater Prophets, nor dares he arrogate that Holy Name to himself neither; at best he is but a poor Holy Linguist only, and as such as to a plain Skill. Indeed he is Master of the prodigious Attainments therein, and as he doubts not in a while sufficiently to evidence to the World; but for a greater Power he can only say, He waits till he may become, if possible, worthy of so great a Gift.

Nor can he think he wrongs either Kings, Princes, States or Governments, that he thus declares all their Powers as Deputatorial only, and whilst he affixes solely the Almighty in the Throne of the whole Earth. In this he is just at least, if he thus proclaims their Allegiance, he is ready withal to shew them their Divine Protection also; and methinks when he does, they should be as eager as the Author himself in joining with him to proclaim the King of Kings, and that with Acclamations loud again, as was that Thunder that shewed the Eternal's Displeasure, when Israel first renounced his Allegiance by chusing a King Feeble and Temporal, before their real Sovereign Almighty and Immortal.

Nor, if you can believe him, is the Great King about to be upon any Reserve any longer; but as he is going to take the Universal Kingdom to himself, so withal are his Courts also to be no longer fanciful or imaginary only, but most real and substantial: Our Author both sees and declares it so, nor is he unable to make it appear. In truth, a stronger Light he says is dawning to us than e'er was the Urim and Thummim, and whereof indeed that was but as a Type and Shadow of this greater Light approaching.

Let it be then, that we all prepare as to meet our Heavenly King with Reverence: Let the Minister be content and faithful, the Subject devout and loyal, and the State righteous: Let absolute Power, and the Will and Policy of Man be no longer named among us; but let all States act as Brethren under one Lord, and let only what is good and just, and the Will of GOD, be consulted by them: And then, and when it is so, is it not as impossible but that the Almighty should even shower down his Blessings upon us, and that we should all find a Guardianship upon it from him that would be stronger either than Guns, Achitophels, Men of War or Fortifications?

Nor need any be jealous of our Author, as attempting the Peace herein: For tho he hereby declares that God will thus have his Right, and as well as he hath given Cæsar his too, yet affirms he not this in Sedition to Kings or States; for when he says

GOD will take his Empire upon him, he does not say or mean by it that *GOD* is going to set up others in rival to the present Kings or States, or to confound the World by a religious Incendiariſm: No, what he affirms is this, That even *GOD* himſelf only is going to take the univerſal Scepter in hand, even he himſelf alſo alone becoming as a ſpeaking Lawgiver to us, and which, whatever Men may think, our Author is ſure he will do; and when he does, I pray who ſhall withſtand him?

Nor is our Author without Advice to our Controvertiſts neither: They ſet up for Dogmatiſts and Definers, and when the Holy Spirit, he fears, will expect to find them quite otherwiſe, I mean Children, Learners and Hearers: For our Author, by the very Monition he teaches, is withal forbid to be of any Human Oeconomy or Opinion whatever. Indeed the Scripture Rule undefined he perceives is to prevail over all, and that nothing is or ought to be omitted or committed to its contrary; and while for his Communion, 'tis only in the Eſtabliſhed Church, and the better, if poſſible, to encourage all Unity whatſoever.

But if this won't ſatisfy Men neither, and they are ſtill preſſing forwards for ſpeculative Deciſions rather than Applications to Practice, he has to tell them, that tho' 'twere Preſumption for him but to pretend to give them Reſolutions in ſuch their Niceties; yet there is a Light, he ſays, breaking out, that if he miſtakes not, as by the Finger of *GOD*, will equally tear the proud Impoſer and the ſeparating Canter to pieces. He ſees a Glimmering, he ſays, in the true Knowledge of Apparition and Viſion Skill, that wants but the Curtain drawn to midwife into the World ſuch Deciſions as will baffle all the Canons and Councils of Men, and will ſhew them that will ſee or that will believe *GOD* himſelf, ſince they cannot reverence plain Truth and good Men, when appearing, that 'tis more than to wrangle or cry, Lord, Lord, &c. either to pleaſe the Almighty, or to get a real ſhare in his Kingdom.

But the Eternal ripens theſe and all other his Purpoſes in his own due time; and whiſt for our Author that acts herein, what is he but as an unprofitable Servant, one that has wrote only what he hath given him to ſee, and what he might have as eaſily manifeſted to any other as himſelf? But his Lot is fixed, and he muſt ſtand, as he is a common Call to all to approach the Heavenly Courts; and to which purpoſe what Advances he has already made therein, he is moſt freely ready to impart; and if others Superſtructures thereon ſhall exceed his firſt Performances, he is ready to rejoice in the common Improvement of our Light: for ſurely he who has receiv'd ſo greatly at the hands of the Eternal himſelf already, may juſtly after reſt in an Exemplary Content, and that tho' he after lead on others to exceed him.

Welcome Reader then, and the Almighty proſper thee in thy ſucceeding Advances herein, and to which purpoſe thou haſt here firſt a general Abſtract to lead thee, and deſign'd thee on purpoſe as a large Theory of the Author's Skill herein; and whiſt for what is to follow not only in Viſion and Apparition, &c. he has much fairer and larger Schemes than at preſent are before thee; but in Dreams alſo he is Maſter both of a perfect Dictionary and Grammar too, and which in their time will ſhew thee not only that our Author's interpreting Skill is by no means by chance, but withal that in Dream, Viſion and Apparition alike, how giddy ſoever they may have ſeemed, yet there has, does, and ſtill will reign in them as exact and regular a Rule of Language as in Latin, Greek, Hebrew, or any other Tongue whatſoever.

In the interim, commending thee to the Almighty Providence of the Eternal Maſteſty, and out of which there is no Bleſſing, Protection or Happineſs, he bids thee farewel.

The General Idea of the Allegorick Language.

CHAP. I. SECT. I.

Scripture Authority in general for Dreams and Visions, &c.

- Daniel* 1. 17. **A**S for these four Children, God gave them Knowledge and Skill in all Learning and Wisdom, and *Daniel* had Understanding in all Visions and Dreams.
- Dan.* 2. 13, & 34. The Prophet there appears both a Student and Espouser of this Learning.
- Psalms* 127. 2. And the Example of *Ahazuerus* as to *Mordecai*, shews us that our very Sleep is in the hand of GOD, as well as our Dreaming, &c.
- Job* 7. 14. makes God the Author of the most terrible Dreams.
- Job* 33. 15, 16. is most express and particular, that this nocturnal Colloquy is of the Almighty.
- Num.* 12. 6, 7, 8. GOD there more particularly owns these dark Emblems as the Words of his Speech, and that as in a Contest, by *Moses*, &c.
- Joel* 2. 28. & *Acts* 2. 17. are both prophetically direct to evince us how Dream and Vision is to flourish in the last Days.
- 1 Sam.* 28. 15. shews *Saul* was not deserted therein, till cast off by GOD.
- Object. *Jerem.* 23. 27. Complains of Impostor Dreams.
- Jerem.* 23. 16. Complains of Impostor Visions.
- But the Prophet's main Charge therein is, that they forge and deal unfaithfully therein, and not that their Course is wrong.
- Mich.* 3. 6, 7. Censures Abusers of this sort of Prophecy, but withal owns it as good in it self.
- But GOD won't speak in't, says the Prophet, to Cheats.

Examples of various Scripture Dreams and Visions interpreted. See as follows.

Judges 7. 13, 14, 15. *Gideon's* Barley Cake.

1 Kings 3. 5. *Solomon's* Dream.

1 Kings 9. 2. *Solomon's* second Dream.

Gen. 20. 3, &c. *Abimelech's* Dream of *Sarah*.

Abraham:

Exam. Abraham,

Isaac,

Jacob,

Joseph,

Pharaoh

Nebuchad.

Baker,

Butler,

Joseph the Husband of the B. Virgin,

The Wise Men of the East,

Pilate's Wife's Notice,

St. Peter's Trance,

St. Paul's Vision,

The Prophecy of the Revelations,

} Dreaming severally in Allegory, &c. had Interpretations accordingly.

} as Princes,

} as Subjects,

} tho none of the best of Men, yet had they their several Dreams in this Language, and their several Divine Allegories according, and so also interpreted as presumed from GOD likewise.

} All alike also, as by Example, confirm the reality of this Language in Allegory, and otherwise in the New Testament.

CHAP. I. SECT. II.

Of Our Saviour's Skill in Allegories.

AS the true Skill in Allegory seems the very Hand-maid to Prophecy, so no one in Scripture seems anear so perfect in Dream and Vision Hieroglyphick, as our Saviour himself. As we may say then on't, No wonder 'tis that the Son should understand his Father's Language so well; so may we reflect thereby on our selves also. For example, Are his Parables nothing else but these Allegories, and must not we then learn them? And so, Could he expect his Disciples and *Nicodemus* to be skill'd herein of course, and as is most clear from *Mark 4. 13*, &c. and can we be discharged of the like Duty?

And so also, can we hear Christ with such glorying appeal to the Mysteries of *Daniel*, and even in his very Symbols of Baptism and the Lord's Supper, take his Allegories therein from this Holy Language, and yet we our selves continue in flight thereof? Nay, and I may say, When he gave us personally his Allegorick Prophecy of *Jerusalem's* Fall, and after his great Allegorick Vision of the Revelations also, could he mean otherwise thereby than that to skill Allegory was our Duty, and even to study them one of the greatest Qualifications of a Christian?

Allegorick Appellations he has given himself.

The Bread of God, *John 6. 33.*

Flesh and Blood to eat, *John 6. 53.*

The Door to his Sheepfold, *John 10. 17.*

The good Shepherd, *John 10. 11.*

One with the Father, *John 10. 30.*

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Allegorick Appellations he has given himself.

The Way to GOD, *John 14. 6.*

The Vine of GOD's Husbandry, *John 15. 1.*

The Stone which the Builders rejected, *Matth. 21. 42.*

The Word of GOD, *John 1.*

The Light of the World, *John 1.*

Parabolick Examples of Christ's Skill herein take as follows.

Enter in by the strait Gate, *Mat. 7. 13.*

False Prophets inwardly are ravening Wolves, *Mat. 7. 15.*

A good Tree bringeth forth good Fruit, *Mat. 7. 18. 12. 33. 15. 13.*

Building on a Rock or Sand, *Mat. 7. 24.*

Let the Dead bury their Dead, *Mat. 8. 22.*

Is not dead, but sleepeth, *Mat. 9. 24.*

Be ye wise as Serpents, and harmless as Doves, *Mat. 10. 16.*

The Kingdom of Heaven suffereth Violence, *Mat. 11. 12.*

He that hath Ears to hear, let him hear, *Mat. 11. 15.*

A Sower went forth to sow, *Mat. 13. 3. Mark 4. 3.*

The Enemy sowing Tares with it, *Mark 13. 25.*

Nicodemus must be born again, *John 3. 3.*

A Spring of living Water is promis'd, *John 4. 10. 7. 37.*

The Kingdom of Heaven is like a Grain of Mustard Seed, *Mat. 13. 31.*

unto Leaven, *Mat. 13. 33.*

unto Treasure hid in a Field, *Mat. 13. 44.*

The Blind lead the Blind, *Mat. 15. 14.*

Pharisees bind heavy Burdens on Mens Shoulders, *Mat. 23. 4.*

shut up the Kingdom of GOD, *Mat. 23. 13.*

build up the Tombs of the Prophets, *Mat. 23. 29.*

The 10 Virgins with Lamps, *Mat. 25. 1.*

The Servants with Talents, *Mat. 25. 16. Luke 19. 13.*

Smite the Shepherd, and the Flock shall be scattered, *Mat. 26. 31.*

Let this Cup pass from me, (in his Agony) *Mark 14. 36.*

A certain Man planted a Vineyard, &c. *Luke 13. 6.*

Actions Allegorick of Christ.

He generally prayed alone, and on Mountains.

He prayed thrice in succession on his Passion, *Mat. 26. 39. Mark 14. 36.*

He lifted up his Eyes on Prayer, *Luke 11. 41.*

He settled Baptism to cleanse the Repenting,

He settled his Supper to co-nourish us into one Doctrine.

He breathed on his Disciples to impart the Holy Ghost.

He washed his Disciples Feet, as to purify their main future Actions,

Luke 13. 10.

Actions.

Actions Allegorick of Christ.

Touching him, imparted his Virtue, and healed the Sick.

the Bier, he raised the Dead, *Luke 7. 14.*

others also, many were healed, *Luke 8. 44.*

Puts his Fingers in the Ears, and spat, and touched the Tongue to cure Deafness and ill Speech, *Mar. 7. 32.*

Leads the Blind out of Town, spits on his Eyes, and puts his Hand on him a second time to recover him, *Mark 8. 32.*

Sends Peter to fish for Money, *Mat. 17. 27.*

Qualifications also of Christ's for attaining Divine Mysteries.

Purity. Blessed are the pure in heart, for they shall see God.

Blessed are they which do hunger and thirst after Righteousness, for they shall be filled.

Fasting, anoint thy Head, and wash thy Face, that thou appear not to fast, and lest thou lose God's Reward, *Mat. 6. 16.*

Good Actions, tho disorderly, are accepted; and thus *Saul* was converted, and they who in Christ's Name cast out Devils, were not therefore to be rebuk'd, *Mark 9. 39.* And so the Woman anointing Christ to his Funeral, was not to be forgot neither, *Mark 14. 3.*

Ask, and you shall receive, *Mark 7. 7, 8, 9, &c.*

The Spirit is at hand to aid us always, *Mat. 10. 19.*

Unbelief of others backwarded his Miracles, *Mat. 13. 58.*

If any will come after me, let him deny himself, and take up his Cross, and follow me, *Mat. 16. 24.*

Call no one Father and Master, but GOD and Christ.

Take heed, watch and pray, you know not the time.

No Man can come unto Christ, except given him of GOD, *John 6. 65.*

Secrecy. Give not what is holy unto the Dogs, neither cast ye your Pearls before Swine, lest, &c. *Mat. 7. 6. Mark 7. 27.*

GOD hides his Secrets from the Wise, that he reveals to the Simple, *Mat. 11. 25.*

To the Disciples the Parables might be opened, the Jews not.

To the Multitude Christ spake not, but in Parables, *Mat. 13. 34.*

Mark 4. 11, 34.

Pray, thy Closet shut; for if open, thou lovest thy Reward, *Mat. 6. 6.*

We may not cast the Childrens Bread before Dogs, *Mat. 5. 26.*

Before Peter and John only was Christ transfigur'd, *Mat. 17. John 9.*

and 2 more only he retired in his Agony, *Mat. 26. 37.*

Retiring from them after to pray also, *Luke 22. 40.*

Rising before day, he went to a solitary Place, and prayed.

All night in a Mounrain to pray, *Luke 5. 16. 6. 12.*

Much more also concerning the Allegories of Christ is to be seen, Chap. 2. Sect. 2. following.

CHAP.

C H A P. I. S E C T. III.

Of other Scripture Allegories.

AS Allegory has been the invariable, and I may say, eternal Language of Almighty GOD, so no wonder it is, that not only Christ was the greatest Master therein himself, but the Law and the Prophets also. How is it otherwise possible then that they should be full of it? For the Law then, as might be said, what is it but one entire and grand Allegory from the beginning to the end? And for the Prophets also, 'tis this alone has made them so long Mysterious, that they so mix the Allegory, or the Divine Language, with the ordinary or human; that the unskill'd Reader, like Queen Candace's Eunuch, wants too often another Philip, or peculiar Divine Interpreter, e'er he can understand them.

And yet tho in this case the Law and the Gospel equally consist with the same Divine and Allegorick Language, there is this main difference in them notwithstanding; the Law, as the Author to the *Hebrews* admirably explains, was in its whole *esse* but a dark Symbol or Hieroglyphick, or a speaking substantial Form of things. But for the Gospel, if it were yet in Allegory (for the Divine Majesty, I'm persuaded, will never really change his Language) yet for all was its Allegory not material and gross, as in the Law, but nearer the Truth, and in Word only; and as if the Mystery were over, and the Holy of Holies open to all, to wit, that by these very Symbols it is that to them that will understand we are more really and truly to have access to his Holy Throne, and as by the most perfect and compleat Instruction thereto, that the Spirit of GOD himself could instruct us withal.

But for the better understanding hereof take the brief hint of Illustration herein, as follows.

Law Allegories illustrated.

Abraham has the Promises; but how? As the Father of the Faithful, and not in a Monopoly to himself only, but in Example and Encouragement to all Ages to come, and to shew them that all that exercise his Faith may be assur'd of his Blessings also. And so

Sarah her self to *Abraham* allegoried of the Gospel, as *Hagar* of the Law, her long Barrenness also fore-shewing of the World's long Blindness; but as when she had Issue *Hagar* was to depart, so also is the Law to vanish on the approach of the Gospel; and yet she has this Son as by Miracle too, and so is the truer Power of the Gospel to come immediately from GOD likewise.

Circumcision is ordained, that is, the disavowing our dearest Lust is required thereby. So

The promis'd Delivery of *Israel's* Slavery typ'd of the Churches Escape from Antichrist also.

So *Canaan* is given by the immediate Spiritual Power to *Israel*; but its Type was but apparitionally allegorick of that nobler new Heaven, new Earth, and new *Jerusalem* to be given to the Christians, and by which is to be their Delivery from spiritual *Egypt*, or Antichrist also.

The Bush on fire proves unconsum'd; the Shrub *Israel* in *Egypt*, tho persecuted, is Divinely preserv'd, and yet in Type mostly, and to foreshew of the Churches greater Delivery from Antichrist also. And so

A Rod is given by the Angel to *Moses*; that is, a spiritual sceptral Authority, and typical of Christ's greater to ensue, proves in him by the same Power.

Moses's Rod exceeds the *Egyptians*, the true Energy of Faith is the most irresistible Enchantment.

So *Moses's* Rod and Hand held up, on a Mountain, with Prayer, prov'd, even as by allegorick Sympathy, victorious, in Type, tho to Christ's Victories by Faith also.

Miracles deliver *Israel* from *Egypt*, and so will the immediate Hand of GOD his Church likewise.

The Power of *Egypt's* destroyed thereby, and so are the Glories of *Babylon* spiritually to fall by the Church also.

Manna, the Bread of GOD, supports *Israel* in the Wilderness; but in Type chiefly, and to foreshew us of the most excellent Doctrines of Christ to support and aid us in the Wilderness of this Life.

The Brazen Serpent's Cures also shewed victorious Issues o'er the Subtilties of Satan in the Wilderness of this Life, thro our looking upon, or Conformation spiritual to the Cross of Christ.

Apparitions of Angels deliver the Law; that is, a dazzling Appearance of Aid and Instruction approaches the *Jews*, to be after cleared, tho as substantial, by the Gospel, and as by the nature of all Apparitions whatever, Divine or other, is intended; just as Apparitions victorious of the Devil appeared to Christ, that is, his Precepts and Examples, as was shewn him by't in time, would surely conquer Satan; but when? Just as when in the Law the sure Instructions of his Allegories are duly pursued.

An Ark is ordain'd, with its Candle, Table and Shew-bread, for the *Israelites*; that is, an imperfect Cohabitation of GOD with *Israel* is established thereby, and as appeared after in fact, by the Succession of the Prophets, to be confirm'd to them therein; and yet how, but in Figure and Type only of the New *Jerusalem*, the fuller and more universal Source of Prophecy and Divine Monition prefigured thereby, thereafter also to occur to the Christians?

So the Ark returned again miraculously from the *Philistines* of it self, and he that went to support it tottering as it proceeded, was he not struck in Vengeance dead? The Allegory whereof interpreted is this: The New

Jerusalem

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Jerusalem-Light, even its full Glory, will avoid all wicked Men; and he that dares to tamper in't with Human Means, let himself fear being a Sacrifice to the Divine Vengeance and Resentment.

So the Ark with Priests in Procession surrounding *Jericho* to the Ruin of its Walls, is it not, as the *Jerusalem* Monition and Prophecy, typ'd surrounding spiritual *Babylon*, and against which its Walls cannot stand?

Unclean things touch'd require Separation and Purification; that is, the Sinner must repent, &c. And creeping things, &c. are deem'd unclean; that is, mean Courses utterly unbecome the Servants of GOD. So

A Temple is built unto GOD; but how? In symbol to our Bodies, which ought to be as pure and undefil'd, where each Soul is its proper High Priest, and ought to live in continual Sacrifice or Self-denial to GOD, and while each one with a Zeal burning as Christ's, ought to whip out each Thought or Course, as would render it as a Den of Thieves.

So the material Temple is destroyed, and why? The Substance it was a Shadow of appears, and so the Holy of Holies has its Vail abolished; that is, the whole Mystery is over, the very Substance of the whole Law Allegory appearing plain to all.

So the Temple is apparitionally blessed on *Solomon's* Prayer; that is, a typical or apparitional Confirmation is given by it to the more holy Worship in Temples not made with Hands, prefigured unto us thereby.

The High Priest is to be perfect, and no way maimed; that is, our Minds may have no reserve from their entirrest Application to GOD.

His Ornaments and Ephod correspond to the Jewels in the New *Jerusalem*.

His marrying a Virgin typifies of the purer Bride of Christ.

He might not be unclean for the Dead, nor mourn for his Father; that is, we must forsake even Father and Mother too, if inconsistent with the typ'd purer Precepts of Christ.

Sacrifices of Oxen, that is, the greatest Labours and Profits of the Earth ought to be slighted for GOD.

Sheep; that is, Great and Little, Rich and Poor ought to appear in all Self-Resignation to him.

Goats were to escape; that is, the best only is to be offered to God.

A Dog's } Price not to } Flattery and Curriishness, } no way agree-
A Whore's } be offer'd, } Cheat and Prostitution, } able to God.

To be brief, to trace the several other Law Allegories, as the muzzling of Oxen, and the Incense of Prayers, &c. greatly already hinted at in the Holy Scriptures; and so also to explain of *Elijah's* spreading himself on the resuscitated Child, on the Angel's troubling the Waters of *Bethesda*, and which I must assure you is an Allegory of a prodigious Weight; and so of the Cures done by the Apostles by Handkerchiefs, by their anointing the Sick, and of the Virtue imparted by them on their laying their Hands on the Elect: I say, to shew the reason of these and various other Allegorick mystick things in Scripture, might be profitable; but Brevity at present defers such Essays to another Season.

Only this may properly be observed by us here in general, that what the Gospel has given us in Words, the Law gives us in gross and substantial Symbols; and whilst, tho the Dispensation may seem various, yet it has still been but the same Lesson that the Eternal has been teaching us from the beginning of the World to this Day, tho by darker or clear Instructions to Men, as by the Will of his Providence he has been pleas'd to be inclin'd, and good Men by their Prayers and Sufferings have attain'd for us at his hands.

CHAP. I. SECT. IV.

Of Adoption Divine.

BUT the Powers and Privileges of these holy Allegories are not easily attain'd, the Childrens Bread is not to be flung to Dogs. We then, who have been estranged from GOD must be reconciled and adopted first, or else in vain 'tis that we are Seekers herein. Alas, there is neither Dream, Vision, Apparition or Interpretation to good to him that by Faith or otherwise is not adopt. Nay, and have we Prophecy, if we leave GOD he leaves us, and his Bounty even therein fails also. Have Patience therefore, and whilst I explain to you a little the Nature of Adoption, nor think it trifling what is wrote. The Covenant of your being adopt is received of GOD, and is GOD's alone; and if you will know therefore what it is, and not be rejected of him as a foreign *Samaritan*, be ready to learn thus, and as of himself alone, what are the full Capacities of your Adoption. And thus first,

Naturally, *Adam* was adopt, as the immediate Son of GOD; but he lost all by his Fall, and as indeed is the Power of every other Adoption to be lost thro its Abuse likewise.

Virtually, No good Actions cause Adoption, if done for other End than GOD's Glory: If done for Fame or Vanity, what says our Saviour? *Verily they have their Reward.* But else, and as done for GOD's sake, they will enure to us as Faith.

Ceremonially, Circumcision avail'd as Adoption, by a particular Covenant, and till abolish'd by the Death of Christ; and who since, and as to a Purpose, has affix'd us Baptism in its stead.

Angelically, Were Christ, *John* the Baptist, and *Sampson*, adopt, and why? Their Births were foreshewn by Angels; and yet for this Adoption 'tis very severe, for whoever has it, by the Rule of Apparitions, must die for the Cause of GOD likewise.

Dead Bodies seem strangely privileged likewise, and as if it might be said, the Justice of God being once thoroughly executed on such Dead, they are after restor'd, as unfallen, again; and to which purpose many have been cured, as by the

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the Touch of the Dead, with Prayer; and Miraculous Discoveries of Murders have been made even by the Dead Bodies themselves also.

Nominal Adoption likewise is not inconsiderable neither, but chiefly only upon Names. True, ceremonially given, we may see Steps of it in Christ, *Joshua, Abraham, Israel, Peter*, and abundance others. Indeed few Men have been in great efficacy in any Age, but at least they have had this Adoption, if none other.

National Adoption you may see of in Faith underneath.

Oppression Adoption is likewise very strong, to my own sure Knowledge. No Person is disinherited, oppress'd, or an Orphan wrong'd, but till he forfeits the Divine Benignity; he inherits thereby a nearer Guardianship and Monition from the Divine Spirit than any other Person whatsoever, and as witness the Oppression of *Hagar, Joseph, Israel in Egypt*, and many others, if Examples might be of avail therein.

Officially Kings and Priests also are adopt, as establish'd of GOD. And hence indeed, as I conceive, it is that have proceeded, as well the Cures done by the Touch of Kings and Emperors, as the official Inspiration of the High Priest also, and who thus foresaw of Christ, how one was to die for the People.

Axioms herein.

Kings anointed are as holy to Government as Priests to their Ministry; but then as to Misgovernment their anointing avails not.

Kings anointed to Government are not thereby anointed to the Priesthood also.

Kings, however, anointed Priests, may have a double Adoption, as also Priests anointed Kings; but then through the double Anointing and Constitution of GOD, and not the Presumption of Man.

Kingly or Imperial State however is not therefore enforc'd by GOD, only Persons thus by due consent anointed Kings, he of course so confirms in their Authority; but the same he did of the Judges, and still does of all other righteous States whatever.

Priests to their Orders are as surely adopt as Kings to their Dominions.

Priests, as to Government, are as unholy as common Persons, and except as anointed Kings, and so doubly adopt, &c.

Priests beyond the Word of their Commission exceeding in Word or Fact either, are no more justified by their Adoption therein than Kings in their Misgovernment.

The very Translation of the Words ἐπίσκοπος & ἀρχιεπίσκοπος into *Dean* and *Bishop*, I question whether innocent or not.

For the ambitious and mungrel *Simon Magus* Churchman then, has he not utterly debauch'd his Adoption, and fully answer'd the Type of the Money-changer Den of Thieves that polluted the Temple, and that Christ himself drove out? And if he has, how can he expect to stand himself long likewise? Even GOD himself, and tho he honoured *Levi*, and blessed him with Tythes and Offerings, yet withal to type a perfect Cut-throat by him to all future covetous Ambition in his Church,

Church, did he not deny him any Inheritance in *Israel*? and even so the Ministers of Christ also, when they have received a fair and decent Allowance themselves, are they not as unjust, and Robbers to encroach on the Bread of others? And besides, tho Riches no doubt are good, yet where such Riches are pursu'd as the Reward of Piety, will our Saviour's Precepts admit such Piety the Reward of God also?

To be plain, God allows great Riches to Churchmen and Laymen alike; and as he did a King to *Israel* for their Hardness of Heart, and as seeing they would not do better, for fear they should do worse, and run into Anarchy and Rapine: But in himself what would he have? Why even a just equality, and as an Answer to Christ's Command, who bids us sell all, and give to the Poor; that is, a State wherein there is neither Rich nor Poor. I may say, when God settled *Israel* in *Canaan*, did he not do it by Lot? And when he affixed his Jubilee typical of the Perfection of Christianity, did he not by it also make such a Lot eternal? And so also when he gave *Levi* the Tenth and Offerings, was it not because withal they were a 12th of the People, and as without Inheritance to manage, and so but their just Livelihood also.

Nor let any one object in this case that this was only a Legal Doctrine; for surely there stands an *Ananias* and *Saphira* upon Record, as well as an *Achan*, that will shew all Ages that this is a State that God will accept, as well in Christianity as the Law, whenever Men are ripe for it. In the interim, Kingdom, Property, and great Riches no doubt are of God's Establishment also, and till Men by a joint and common Consent have modell'd themselves with a just care of ordinary Industry for our mutual Preservations to a Capacity of a more Noble and Apostolick Dedication, and the greater Blessings thereto belonging; and yet even till then 'tis good to see the Truth, and to set it as the common Mark before us, and as what all must drive at who will but aim to run at the Perfection of Christianity.

Nor is it to be imagin'd that so we may be less secure in our States than as at present. *Sampson*, *Gideon*, *Deborah*, &c. delivered *Israel*, as by the Order of Angels, in this State; and why, but as apparitionally typical that the True Church will be safer under Women and Threshers than lap, when under the Lord of Hosts, than under the mightiest Kings, when otherwise? And so *Sampson's* Weapon was but a Jaw-bone of an Ass, and when blind, did he not destroy whole Crowds of *Philistines*? and why, but allegorically to shew that to the true *Nazarene* adopt no Weapon can be wanted thro Folly, and that they that assail them even then, and when they think themselves most secure of them, are yet even then the soonest destroyed by them?

Happy were the Day therefore, and at least as a Step towards these Perfections, wherein Golden Popery would but transform it self from Spiritual to Temporal; yea thrice happy were it, tho each Possessor for Life got his Inheritance therein thereby, and so that but on the Ruins thereof the humbler and real Kingdom of God, and that is not of this World, might take root as anew, and exactly according to the Scriptures thereon. Nor suggest I hereby that a decent Support should

not

not be allowed to the revived Ministry thereon; let the State it self rather see that they who serve the Altar live by the Altar, and yet then a decent Equality in such a Maintenance would be agreeable, and a Curse and Death after that would be as necessary for those who should either give or receive to increase such Allowances, and as those who by Gold would endeavour to bring all Evils into the Church also.

Dedicated Adoption also by a Parent, or otherwise, appears most effectual in *Samuel* and the *Nazarites*, &c. But then withal it ought to be most faithfully answer'd by the Persons dedicated to have a futable Effect thereto, or else, and otherwise, what can it avail to them, &c.

Thus the Humility and Self-denying Mortification of the Popish Orders in what is duly answer'd, and rightfully to the Will of God, what can deserve more our Encouragement? But to live in Celibacy only to scorn Marriage equally as holy (or else sure Christ had never honoured it with his first Miracle) or to vow a retired Life only the better to live in Luxury and Idleness, or to profess Chastity only as by the constraint of Walls, and while its Professors within rave in burning Lusts, can this be according to the Will of God? If it is, I know not what is not.

The Altar prescrib'd by God was to be of unhewn Stone, and the Heart that will make an agreeable Sacrifice to God, must either in Chastity or any thing else do it in Allegory thereto; that is, in a continual self-moving and voluntary Address, or otherwise. And if Human Wit think to alter the Terms of such Sacrifice, possibly indeed they may make it more regular and beautiful to the eye of Man; but surely then withal they must lose God's Reward in't, if either Christ or the Scriptures have left us of his Mind among us.

Happier also were it then, if but that our Monastick States were sunk into a decent Inheritance proportion to their Professors also; and then, and unhamp'd, if they could live to their purer Mortifications, it must be acknowledged they would have a full Right to their Adoption also: But at present, if they be in part accepted therein, they must assure themselves, with all this, that all therein that's human avails them just as nothing.

Hitherto also may we refer our Ministerial aggrandized Hierarchies also, and as all things beyond Command are a Dedication of Course: But alas, Christ the Stone of the Mountain, unhewn by Hands, and the Altar prescribed of unhewn Stones, allows of none of these, tho' fine Debauches of their Simplicity. Our Rule is, not a Tittle in Scripture should be broken; equally vigilant then with the Apostles and Holy Ghost should we always be, as well that no further Burdens grow on the Elect of God, as that not a Tittle therein prescrib'd should be omitted. To be brief, the Minister and *Nazarite*, as far as accepted of God, and prescrib'd by him, is truly adopt; but under a Regimen beyond his Orders, degenerates into, and becomes I know not what.

But for our Protestants, I fear they are got into a contrary Extreme, and as they are, they need not wonder that their Ruin issues with it. Believe me, God will!

will not be mocked, a Formal Church will not do, he will be worshipped in Spirit and Truth, or no way; and we that han't the Bridegroom with us, need not wonder if we are rejected, when mortifying Watchfulness is so scandalously slighted in our Disciplines.

Errors in Opinion are bad, but in Practice far more horrid. If we then in Practice are exceeded by the Papists, be it that in Knowledge we exceed them; yet can we wonder that their Jesuitism supplant us, and their Blood-thirstiness massacre us? No, God will surely root out the worse for the better, and one good Man is more worth with him than Millions of wise and learned. Be it then that they think foolishly thro Education, yet if their Hearts be more religious than ours, we shall never be able to face them; and that be their Leaders never so false or corrupt; God may tender the Flock, when the Shepherds otherwise would have swiftest Destruction.

Things and Places also have receiv'd an Adoption according, and thus he that but touch'd the Ark received the swiftest Punishment of Death; and King *Uzziah*, who would turn Priest in the Temple, how dear did his Presumption cost him? So the new transplanted Inhabitants into the Holy Land in the place of the Tribes also, did not God curse them with Lions, till they worshipped as was the right way of that Land; and even we that have succeeded others also, think ye we can be long-liv'd in our Stations, when we once grow wickeder than they that preceded us?

Faith Adoption's the greatest and strangest of all. Indeed the Ceremonial, the Official and the Dedicated fight all as under her Banner, and while she like *Moses's* Rod, vanquishes all, as Incantments against *Israel*, that but thwart her; but for her Power, what can exceed it, when Christ removes Mountains by it, and leaves all things possible to its Controul? Or if a more ample Description of its Force were required, how grand therein is the Apostle in the 11th to the *Hebrews*?

All then that I can but pretend to add to these Powers given to Faith, is but to affirm that they are Substance, and not Banter; and so for its Qualifications too of telling all, and giving to the Poor, and of leaving Father and Mother, and Wife, and all for the Gospel, they are by no means idle Words neither; but as rough as our Great but true Master is pleas'd to express them, there is neither effectual Faith nor true Christianity out of the Allegory of them, and that is this, to scorn all things, but as in the least wise inconsistent with our Worship of God.

Enoch walked with God, and was adopt, a glorious Prophet, and translated by it.

Abraham left his Country for God, and had the Promises of the Old and New *Jerusalem* thereby; left the Converse of his Friends for God, and Angels appeared for his Society thereon, apparitionally typifying thereby of the fullest future Divine Familiarity attending upon the Issue of the Promises made him.

Lot has the Fate of *Abraham*, but as not the Principal therein, not so gloriously.

Moses left *Pharaoh's* Court for God, and was crowned both King and Prophet o'er *Israel* for it.

Elijah flies even to Wilderesses to secure his Loyalty to God, and what follows?

The very Ravens, and that in reason should devour him, bring him Bread on't, and at last in full Glory he is translated.

Daniel is surpriz'd, as for Destruction, in his just Devotions; and what follows?

Neither hungry Lions nor devouring Flames were able to destroy him on't. And so,

Our Saviour left his very Parents at Twelve for the Service of God and his Temple, and when a Man, scorn'd all Human Considerations whatever to serve his Father absolutely; and what follow'd? He has redeem'd the whole Earth by it. His Holiness was not suffer'd to see Corruption, but since resuscitated sits at the Right hand of the Glory of the Majesty most High.

Israel also kept the Law and the Temple, as deliver'd them, and they had the *Messiah* upon't, and had been happy in him too, had they but as justly receiv'd him; and this, as I may say, was a National Adoption, and had been well accepted also, had it not been abus'd.

Christians also by following the Gospel, have thus at length receiv'd the New *Jerusalem* of Christ in his Revelations; and what may they not further inherit, if, as a faithful Society or Body, they improve what they receive? I may say, God deals with Nations and Societies as with single Persons: Keep what they have, and he'll give them more; but abuse or refuse what is further offer'd, and 'tis odds but, as with the *Jews*, they even lose the Adoption they before possess'd.

Reception Adoption therefore also is most strong, and indeed is it not esteem'd as Faith? Saith our Saviour, *He that receiveth a Prophet in the Name of a Prophet, shall have a Prophet's Reward.* The same also he adds of a righteous Man: But in another Place he is more strong; says he, *He that receiveth me receiveth him that sent me.* And indeed *Pharaoh*, *Israel*, and *Nebuchadnezzar*, when they received *Joseph*, *Moses*, and *Daniel*, receiv'd they not Prophecy, and God with them also? And while the *Jews* and *Grecians*, who trampled on that great Command of God, *Touch not mine Anointed, and do my Prophets no harm*, murdering Christ and *Socrates* thereon, and whom they bought to have tender'd as their Eyes, what got they by it? Why the great Blessings and Doctrines offer'd by them became as hid from their Eyes thereby; nay, and they were swiftly destroyed thereon also, and whilst the Followers of the others have inherited Glory, and the greatest Blessings of the Almighty thereby ever since.

To Conclude; full Self-Sacrificers for Piety, in fullest Judgment and on greatest and largest Consideration, are such Faith Adopts, and so effectually sure and secure in't, and as by the very nicest Prescriptions both of Law and Gospel equally in all their Precepts and Allegories we may justly deem them, that there seems no Promise in either Testament we may truly judg them estranged from.

this Root it is I conceive alone that I, a feeble Man either in Judgment or Courage, have yet attained to the prodigious Light I enjoy. O that Men would trust the Lord therefore, for he is gracious and merciful, and a most sure and infallible Refuge for ever and ever.

C H A P. II. S E C T. I.

Schema totius, or of *Allegorick Divination in general.*

Kinds of Allegorick Divination chiefly are Three.

1. Apparition, of an eminent or publick nature wholly, and to which Head may be refer'd Judgments and Miracles also, as of the same nature, and as you will better see by the Section following.
2. Vision, an Information less eminent, tho not less publick in its kind, an Instance whereof is to be seen in my *New Jerusalem*, &c.
3. Dream, of a private nature wholly, and so of a private Information only, tho of things publick.

Axioms. God's private Will of you, Dreams shew; but for his publick Will, Apparitions and Visions declare't.

(2)

Dream, Vision and Apparition alike consist of one and the same Allegorick Language, and consequently are all to be interpreted alike.

All Dream, Vision and Apparition is alike good, at least as in the Design of God to us.

Minatory are good, if but as calling us to repent, and as in the Destruction of *Jerusalem*, &c.

Promittory are as more evidently of his undeserved Bounty towards us. Adoption also is a most material Qualification for Apparition, Dream, and Vision alike.

Circumstance of Time and Place, &c. are of exceeding advantage in all Dream, Vision and Apparition alike also; but of that elsewhere.

So they are alike clear or obscure to us, as is our Faith. The very Royal Power of *Pharaoh*, as of God, had the dark Allegory Monition of the Famine, and the same was interpreted him also, as he received *Joseph*; but such as Christ and *Moses* only have attained a Freedom of God, as Face to Face, &c.

Thus perfect Faith and perfect Corruption are triumphant also in all alike, but to various Ends; perfect Corruption to Language of Vengeance, as perfect Faith to Language of Acceptance. And thus the weak-faith'd ordinary *Israelites* had but their Allegorick Monitions, and whilst for *Moses*, he had not only Apparition, but saw even God himself as face to face also.

Appari-

Apparitions are of course to all that innovate in the Regimen of the World in a new

(3) Course, and as Originals, and provided withal they die for't, or finish it in part only, or else there can be no Apparition, &c. And here is the case of the Papists also, they have many Apparitions, and why? Because as blundering in a good State with Imperfections. But of this hereafter.

They are entirely for the information of the Publick.

They shew what Issue God will give to such Innovations in the end, at present supposing the Efforts of such Persons to fail, and as for a time at least.

Their true End is this: God originally design'd the Rule of the World in Person; but Human State intervening, he confirm'd it at least to a degree, to wit, as far as good, and till his own Government should attain its Dominion. It need not be wonder'd at then that Apparition herein being his Minister to any one so extra-regimen'd; it is as if said, So I shall rule one day, &c. that is, as is the Allegory of such Apparition.

And thus God rul'd *Israel* wholly by Apparitions, Angels and Prophets, and whilst so extra-regimen'd, making that Attribute of his truly literal, *Vengeance is mine, and I will repay it, saith the Lord*; and till by Kings and States he allowed, he suspended his Power a little.

And yet even then he reserv'd his Supremacy still; for, says the Wiseman of him, *By me Kings reign*. And what then, if Kings disobey him, does he not translate their Allegiance likewise? In truth, if they are wicked, can we say they act from God? God forbid. Indeed by one great Exemplar (the common Course of God) in *Nebuchadnezzar*, it appears he would have us deem ill Kings as Beasts; for so is the Allegory of the Judgment on him: And we must not therefore forsake God in imitation, because such a wicked Prince has done it before us.

To the World then, as now God helps us by immediate Apparition or Judgment only, where Government can't reach, or roots out Governments where faulty, just enough, to shew you that he is sole Monarch, and that Kings are only as his Deputies at the bottom still, and that is all.

And thus *Jerusalem* had Apparitions destructive, and why? Their Government was as Anarchy, and their whole Body as extra-regimen'd, &c. and yet even then too, and tho their Wickedness was at full height, the Almighty notwithstanding would not destroy them yet, and till by Signs he had first shewn them hereof.

So Murderers, and all other great Villains, unpunish'd thro a fooling of Government, &c. yet escape not the Divine Vengeance, and Apparitions attending them thereby, as extra-regimen'd, &c. So

The Lady *Jane Seymour's* Judg, and Crook-back'd *Richard*, were haunted after the Murders they committed, and why? The Murdered's Titles to the Crown made them all Persons equally adopt, and the others Actions of course as extra-regimen'd, &c.

So secret Villanies also, and that Human Laws cannot reach, as extra-regimen'd likewise, are therefore frequently the Objects of Apparitions, and Divine Judgments also sometimes in pursuance.

So some through a Self-Sacrifice Death to the Publick also, I have known leave Apparition Death Notices to their Posterities thereby.

Second Sight also is a kind of Apparition, and occurs to those who live in Desarts, and Places and States forlorn, and which is to them as extra-regimen'd, &c. as in the North of *Scotland* and *Wales*, &c.

Original perfect extra-regimen'd Persons of consequence therefore have met with good Apparitions according, and that tho without seeking; and yet then only when either they have died in setting up God's Kingdom thereby, or left their Essays therein unfinish'd, for else there can be no Apparition by the Rules before. So

Original evil extra-regimen'd Persons of course also must needs meet with evil Apparitions and Judgments according; and as I conceive also, here lies the way of Witches and Conjurers: But the Eternal divert all Curiosity in trying it by a Light of a purer nature.

Thus *Moses*, *Christ*, *St. Stephen* and *St. Paul*, and among prophane Persons *Brutus* and *Antony*, &c. had Apparitions, and why? They were alike Originals in their way, and extra-regimen'd, &c.

But for the indifferent luke-warm'd regimental Person, what is his Fate? Indeed, tho strongly adopt, is not he left to utter Blindness, and as were the *Jews* in that black Gulf of Time betwixt the last Prophet and our Saviour? Even the extra-regimen'd superstitious votary Papist yet at least has had this Reward, God has own'd his acceding Faith, and that by Apparitions and Miracles too, and which tho he has after unhappily construed to his Delusion: But they who possess the Holy of Holies, and only to tread it under foot, can they think God will either give them Prophecy or Miracle? And they who disadopt themselves as wholly to a worldly Polity, can they expect of the Spirit? No, believe me, God will never suffer either Prophet or Miracle to such a People, or if he does it may be as one for all, and as by our Saviour; and after that indeed, and when their Impieties are at the full, with the Christ-crucifying *Jews*, they may have their Monitions to Destruction also, and then farewell.

But that Christ and the best Men have fallen by the hands of Government, why is't? God can't vary in himself, he has own'd Mens Justice as his own Vengeance, and can he be like the Sons of Men, that he should repent? Men therefore must fly, as Christ says, as well as be good, if they'll be safe; for surely God mistook not at first, and when he allow'd room for the corrupt Judg, and when by the very Being of such human Judicature he prevented what might be worse.

And yet again when flying *Moses* and *Elijah* returned, as by God's peculiar Command, neither *Ahab's* Guards nor all *Egypt* could stand against the
imme-

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immediate assum'd Empire of God. The matter is, he slight's not the Human Machine lightly, but sometimes, and when provok'd, single Men have weigh'd with him more than Millions.

To conclude; would you discover the true Field for Apparitions? look into Anarchies and Changes of States, as was *Julius Caesar's*, *Jerusalem*, and *Ch. I.* and as all such things are by the immediate Hand of God, you will there see enough of them. But more of this elsewhere.

Visions are in their nature as publick and extra-regimen'd as Apparitions; but (4) then they are to Followers, and not first Innovators or Originals.

St. Paul in his Conversion was an Original, and *St. Stephen* in his Martyrdom, and therefore had Apparitions thereto, but as Followers more directly of Christ; Christ alone was the Original, and had the Apparitions, and while they had only the Visions.

So in declaring the Resurrection of Christ all the Apostles were Originals, and therefore had Apparitions according, and why? 'Twas a Lesson learnt after their Master's Death.

In the receiving the Holy Ghost also all had Apparitions, and why? The Apostles themselves were to be Originals in't, in affirming the Truth of Christ's Promises fulfill'd therein. So

All *Israel*, as extra-regimen'd Original Vagrants in the Wilderness also, had Apparitions therein, and so also at their Valediction at the Destruction of *Jerusalem* likewise; but then as receptive Adopts only, for to *Moses* only came the sole main Apparitions, and why? Because he was their sole chief Deliverer, and while to *Isaiah* and the Prophets, &c. came only Visions, as but second therein.

And thus a Vision shewed *Daniel* of his Futurities, and why? Because *Moses* was his Original. And so a Vision shewed the Revelations, and the Acceptance of *Cornelius* to *St. Peter*, and why? Because these things befel them as Followers of Christ only, and not as Originals. But the Angel's appearing to *Cornelius* was an Original to him to encourage all Nations thro' his Example to seek and embrace the Gospel, as so happily received by God therein.

This in common howe'er attends good Visions with good Apparitions, they are all alike the singular Monitions of Almighty God, and are a great and strong implicit Application, that so far the Eternal co-operates in publick with us.

Dreams and Impressions are Monitions to us likewise, equally as sacred in private as

(5) Apparition and Vision to all in Publick: And indeed our Case now is this, Human State discharging God of his proper Apparition and Vision Care; at present all that is left us is but this privater Information only.

Axioms take as follows in't.

A Dream presents, that is, God gives us some Monition or Futurity in Mercy.

No

No Dreams are barely from Fore-thought or Constitution, as vulgarly and erroneously imagined, and except in Monition, and to shew of the Success of such Constitution or Fore-thought.

Good Dream Monitions to Faith are like the Shadow to the Sun. While *Saul* was good, and of Faith, he wanted no Directions; but once grown wicked, he was left to himself and Despair. *Vid. Micah 3. 6, 7. & Rev. 22. 14. in my New Jerusalem.*

Their first Part shews *præterita*, their middle *coheres*, and their End gives *futura*.

They shew of things good or ill beyond Hope, or else are silent.

They shew of new Designs also, but then still e'er we fore-think them.

Truly to fore-know then of the Spirit of Prophecy is to look back; for as he sees before we want, so 'tis his due Course to answer us before we ask; and while this we may assure our selves withal, that where no Monition presents, no Success, at least no great Issue may be expected to follow.

CHAP. II. SECT. II.

Of Apparitions and Supernaturals.

APPARITIONS appear; that is a Form of Instruction approaches us for the (1) present only, and whilst its great and weightier Lesson is as yet latent. *Brutus's* Love to Virtue, tho' frustrate, yet was worthy Apparition Notice, but why? That all Men thro' him might see that Virtue unadopt can't stop Ambition.

But *Pompey* had such notice by Dream only, and when *Brutus* had Apparition, and why? The Efforts of one were absolute, as the other subordinate; and therefore, tho' in a case extra-regimen'd, *Pompey* could not deserve Apparition, as *Brutus* did.

Miracles and Judgments also are a Species of Apparitions, and consequently to (2) be interpreted according. And thus

They are allegorick, and of further import also, as well as Apparitions.

They answer Time and Place, as Apparitions also, witness *Uzziah's* presumptive Sacrifice.

They answer to adopt Persons also, as witness *Jeroboam's* Prophet, and *Tho. of Becket*, &c.

But neither Apparition nor Miracle can attend the Antitype, except the Party die for't, or become fully adopt by a self-deserting Faith.

Hence also comes the *Caveat* against lying Signs and Wonders in Scripture, and why? Men grossly build on the Type or the Letter of the Apparition or Miracles receiv'd, forgetting that the Antitype's the Gospel to that Law, or the

the main Truth thereunder, and so err. And thus Visions and Apparitions of the Virgin *Mary* have deluded the Papists, and as the like in another sort did the Heathens, and why? They reflected not that the Antitype of the Virgin is the true Motherly Science of Christianity without Practice only, and so that what she says or she does in Apparition more properly enures to the Aids of such Science only; and what then? While they have followed the Apparition in the Type, have they not had a lying Sign therein? And so when a Miracle also has issued as seemingly from her, they have not minded the Antitype, and that such Science only will give them that Allegorick Good; but when they have extended such Miracle further, is it not in the Type a lying Wonder also?

But, say you then, why are these Apparitions, and why are these Miracles, if they deceive? Yes, for good cause; if they deceive, who's to blame, God that continues his invariable Language in them, or Man that won't, tho required by even Christ himself, study to understand them? But that they have them is hence, as baptized Followers of Christ they are adopt, as adopt they have continued to them the Divine Protection; and that is manifest to them in this, he tells them, if they could hear and understand what his Sense of them is, how far he approves, and how far disapproves their Actions; but as unworthy Receivers therein, and for a while at least by a dark Type, &c. as by a lying Wonder, &c. these things are hid from their Eyes.

Difference. Apparitions shew of active Divine regimental Efforts.

Miracles and Judgments are less noble, shewing only of incident Occurrences to such Efforts.

Sorts. Miracles Divine Issues of course aiding such a Method of Piety, as of Christ aiding his like Piety by Kings, as through their Touch, &c. divine good to Men by their Authority shewn by it; and so for others.

Judgments divine the reverse of Miracles, Courses that one day God will appear manifestly to root out.

Anti-judgments, as was St. *Paul's* freedom from the Viper, antityping to the Inhabitants, that that great Sea-Deliverance was wholly thro his Divine Adoption, and no way otherwise.

Examples. A. an Arch-bishop of *Canterbury* sentencing Sir *John Oldcastle* for holding the Scriptures ought to be in *English*, was divinely struck on't; that is, God will hold such Sentence even in an Archbishop, both as his Dis-adoption and Destruction, and that he ought to die for't. And so *Nebuchadnezzar* turned to a Beast forbids killing wicked Princes, but treating them as passionate wilful ravenous Persons, and so dethroning them it allows, but with a Restore thereon too, if convenient.

Onan also died to shew the Man incontinent ought to marry, and that as in justice to the Woman, who of natural Right has a demand to the Society of Man.

Belshazzar's

Belshazzar's Hand-writing was to shew that wicked Princes are even by God's Hand removed, seem their going off from the Stage as it will.

Possess'd Persons shew of an Adoption brutishly enjoyed, and reflect both on that Nation and Party as by the Divine Censure that are so possess'd.

Brutes honour the Host, say the Papists, as Heifers of old the Ark; but how?

In Type only, and to shew that the Antitype, the Body of the Church with them, tho in Error, yet is so far adopt, that nothing purely common or unadopt only, shewn by Beasts, shall be ever able to prevail against it, and this as of God, &c.

Scripture Specimens of Apparition Allegories take as follows.

(3) God appearing is still in some Message universal, or to the whole World.

This is still true in Dream, Vision and Apparition alike.

To *Abraham, Isaac and Jacob* he was seen as Fathers of the Promises to all.

To *Moses* and the Prophets he appear'd as Ministers to Christ's Glory.

To Christ he appeared as his chief Oeconomy in saving the World.

Seen in three Circumstances proper, still shews of the true God, or else may be Allegory.

Speaking in the Temple or between the Cherubims, is so, &c.

Seen in Matter pendant is still literal also, as blessing Faith in *Abraham*, &c.

Angels Appearances, the Rule of them is in all peculiar publick Messages.

An Angel brings *Israel* out of *Egypt*.

Warns of *Sampson* and *John Baptist's* Birth.

But God himself gave the Decalogue, as design'd to all.

Christ's Apparitions.

An Angel shews the Virgin of his Birth, a miraculous Divine Message is coming to *Israel* thereby, but not to be fully received or understood by them at first, as apparitional, &c. And so

Angels shew of his Birth to *Shepherds*; that is, Divine Messages are to appear to the *Jewish* Priests thro him (for so allegory *Shepherds* and *Angels* by night) but in vain for a Season, by the Rules before, and as apparitional.

A Dove descends on him; that is, a swift but short-liv'd Divine Project of Innocence appears imitable to the Regimen of the World thro him.

God speaks to him, the Heavens open'd so; that is, he in such Approach seems a sure Example of Access to God to all.

He resists the Devil tempting him. His Example is sure to vanquish Satan's Force here after Forty Days, on all perfection of Consideration, and by scorning Persecution or Honour.

Comforted after by Angels, distress'd however in't, at least to require God's Support.

He

- He talked with *Moses* and *Elias*, as he was transfigur'd : He seemed near Translation, but 'twas of his Death, he was to be sacrific'd for all.
- An Angel comforts him in his Agony : Prayer-Delivery to his like Innocence, opposing Government, is denied.
- He rises, and appears Forty Days on his Death : His Kingdom and Doctrine however in time is to be received as to Rule to all Perfection.
- But the Restoration of his Kingdom was reserv'd as a Secret, even after his Resurrection ; that is, the Apparition corresponds to the Type only, and is as purposely dark to the Antitype.

Christ's Miracles.

- His whole Person, Birth, Being, and Course of Action is as one instructive Type.
- Nominally he exemplifies to us, that we be all as mutually anointed Saviours.
- Riding on an Ass, he shews, our Glory ought to be in the scorn of Human Grandeur.
- He is promised and born to *Israel* : Their Adoption State made them as only worthy to receive him.
- His Discourse is all miraculously parabolick ; and so all the future Energy of his Kingdom is to be as wonderful also.
- He turns Wine to Water at a Marriage ; that is, pure Marriage and Joy may justly flourish in his Kingdom ; and that for all Celibacy, as in himself, has the greater Virtue.
- He pre-demanded others Faiths to his Miracles ; that is, his Kingdom will never be prostitute.
- He does Miracles but to the *Jews* ; that is, his Kingdom avails but to the Adopt.
- He walked on the Water : All Nations will controul to his Kingdom.
- He stills the Storms and Seas : His Doctrine and Kingdom advancing, popular Troubles vanish.
- He heals the Sick : His Kingdom restores all the mental Disorders of the World.
- His very Touch cures : His Kingdom consisting, all Imperfections vanish.
- He cleanses the Leper : His Kingdom truly affixes of all Purification Rules.
- He cures the Blind : His Kingdom will dissipate all Ignorance.
- He restores the Lame : His Kingdom gives ease to all Imperfections.
- He raises the Dead : Wickedness it self will be even subverted by his Kingdom.
- He multiplies Bread : All Plenty and Blessings will attend his Kingdom.
- He feeds the Wilderness'd Multitude : There can be no Dereliction to those of his Kingdom.
- He casts out Devils : Despair and Wickedness can no longer rule, where his Kingdom appears.
- He curses the Fig-tree : His Kingdom bears with nothing fruitless.
- He catches Fish miraculously ; that is, all Nations, perverse and others, must come to the Rule and Design of his Kingdom.

He is born of a Virgin, that is, an intire and Divinely aided Purity of Science only can issue to his Kingdom.

Dead, he rises the third Day: His Purity will never be fatally crush'd by Government.

But his Death was prefix'd violent, or else how could so many wonderful Apparitions and Miracles have issued prefiguring instructively of that true Noblesse and Prevalency of his Doctrine to future Ages, by the Rules of Apparitions before? And this we may be sure, God never varies his Rules.

Other Scripture Apparitions.

St. Paul is converted by miraculous Apparition; that is, the full Conversion of the Enemy *Jews* was to be but as in a Shadow then, and till God, as thus, and as by his more immediate Power, should miraculously effect the same. And so

Cornelius is directed by an Angel to send for *St. Peter*; that is, the surer Conversion of the *Gentiles* will be when they rather seek to God themselves, than when as thus they are rather sought to by the Apostles.

But for *Moses* and the *Israelites* Apparitions, you have greatly of them in the Chapter before.

To be brief, let this suffice for a present Sketch of Apparition and Miracle Allegory; and as for Vision Allegory, as I conceive, I have given a thorow Specimen of it in my *New Jerusalem* already. And now, and when I have added a general Scheme for Dreams also, I shall conclude: And in this case if any Man admire I am so nice and exact about Dreams, and whereas I am so brief about Apparitions and Visions, I would have him understand, not only from their Consistence of Language, that whoever writes of the one explains of the other also, but withal that as Apparition and Vision answer the *Urim* and *Thummim*, so does Dream the constant Seer or domestick Oracle likewise.

Let it be then, that what is of the most familiar Use requires of our greater Application also; and if so, however the World may have mistaken themselves hitherto in their Slight and Disesteem of Dreams, and as (I conceive) before I have done I shall thorowly convince them of; yet I hope for the future so great and so unjust a Mistake will no longer rule them, but that convinc'd that the Eternal knew what he said when he promis'd we should have his Spirit, and in testimony thereof should dream Dreams, and see Visions, &c. they should give them a suitable Value according, and no longer suffer that so Noble, so Divine, and so substantial a Light of Monition and Prophecy as issues from them should be of any further Contempt amongst us.

CHAP. II. SECT. III.

Of Dreams in General.

Subject.

(1)

Appropriate they are exactly to every man's private Business, but to none of anothers.

To Kings of their Dominions, and so to *Pharaoh* of his Famine ;

And to *Nebuchadnezzar* of the 4 Monarchies, as he their Head.

To an Officer of his Office.

To the Clergy of the Church under their Care, as to the High Priest of *Judaism*.

To *St. John* the *Revelations*, as the surviving Apostle.

Foreign by Fasting and Prayer, as I conceive, may be attain'd, else not.

Hence I conceive came the Prophecies of the Prophets of old.

Hence *Balaam* also by Sacrifice equivalent was informed of *Israel*.

But tho such teasing Importunity doth prevail with God ; yet undoubtedly 'tis not good : The Goodness and Justice of God ought to make us acquiesce in *thy Will be done* after our general Prayers for others. Indeed can it become the Reverence of a Son to think that when his Father continually admonishes him voluntarily, he omits any thing that can be material to his Knowledg ?

Subject Extent.

(1)

Hear thou, O Heaven, and bear thou witness, O Earth, by Him that liveth for ever and ever I affirm it, and I lie not, He that diligently, faithfully and obediently attends herein the Spirit's Voice can never want the surest Friend, the wisest Adviser, the tenderest Father, the skilfullest Physician, or the constantest Watchman ; for believe me 'tis no Expression of Form only that the Keeper of *Israel* doth neither slumber nor sleep, and to my surest knowledg he'll never be any way wanting of the most pertinent Monitions in all Variety to advise us, and that even to a Surfeit of Curiosity, if we only but diligently and dutifully attend him.

Fatal or Grand occur as others, just as we act, to give the first ground of their Issue.

Abraham's Faith blessed on leaving his Country.

on entering a new Country.

on parting from *Lot*.

on the Birth of *Isaac*.

Joseph at proper time to take *Mary* his Wife.

to carry her and Christ into *Egypt*.

to return again with them on *Herod's* Death.

D 2

Solomon

Subject. Solomon on crowning ask'd Wisdom, and had Riches and Honour.
 (1) consecrating the Temple was also blest.

Terrible and of great Change have usually these Circumstances.

1. Men sometimes hear themselves cry out on waking in them.
2. Or they jump out of Bed in surprize on them.
3. Or they have a double or treble Repetition, as with *Pharaoh*, or &c.
4. Wake in some miraculous Circumstance.

Place greatly also varies as to a capacity of receiving these Monitions; and thus
 (2) the subtle Enchanter *Balaam*, when he assails the Force of *Israel*, changes Place withal on his Sacrifice; and as if it might be said, Can any Place or any Circumstance enable *Balaac*, as to be able to stand and face *Israel*? And thus.

Daniel had the Visions of the Distresses of the *Jewish* Church most fully, and why? Because he stood in the Field of Captivity with true Piety. So

Artaban sleeping in *Xerxes's* Royal Throne and Robes, had his Royal Monitions withal.

Heathens sleeping in Temples appropriate had often Answers also to what they requir'd.

Guests with their Friends on their first Approach are acquainted also the Issue of their Correspondence. But of this more, &c. in a proper Place. So Chambers chang'd also capacitate us anew to our Monitions, as is the Chamber and the Owner; and indeed hence, duly weighed, came all the Temple Dreams of the Heathens, and yet as this but one single aiding Circumstance, it would not wind them up to Prophecy neither. Nor write I this out of Curiosity, but thus it is and will be, do what we can. The Chamber of *Esculapius* will answer of Physick, and *Mars* of War, &c. And I may say, 'tis a Branch of the gracious Stream of Divine Monition to take this course, and as thus it answer'd *Abraham* on his coming to *Canaan*, and others, &c. and which, tho not to be fool'd with, yet must needs argue us of greatest Insensibility, when true, not to regard it.

Posture. Right Side lain on, happy Monitions present.

Left side lain on, unhappy Predictions offer.

Back lain on, Presentations of Despair appear.

Good Presentations there shews Good out of Despair.

Good Presentations from the Right Side, happy Issues from the best state of things, &c.

On every side haunted by the Dead, Death threatens you, do what you can.

Time.

Time. In general the Issue commences the day following, and lasts long or short, as the Eternal has determin'd.

(3)

You begin a Work to day, over night then is the Prophetick Monition.

A Barley Cake's beating down a Tent shew'd *Gideon's* next day's Victory.

To consult the Prophetick Spirit then look back, and as he knows you'll want him before you think on't, assure you he'll answer you before you speak on't.

Seasons. Marriage Nights shew of the Fates of Families.

Magistracy Commencements shew of their full Issues.

Troubles first begun have their Issues, then also first foreshewn.

A. quarrels with *B.* first to day, o'er night all the Issue of such Quarrels were fore-shewn him.

Birth-days also renew to us grand Prognosticks answering the new Birth.

Recoveries of great Sickness also shew us of the new Life then given.

Feasts. Pentecost Eve, the *Let us go hence* or Valediction was heard in *Jerusalem* Temple.

Resurrection-day may shew of lasting Changes for a Year.

All Souls days shew of Transactions towards general Piety.

New-years-tide presents for the next whole Year in general.

Christmas-day, Lady-day, Midsummer and Michaelmas shew for their several Quarters.

St. Paul and other Feasts, &c. as they are.

Years. Seven Oxen and seven Ears of Corn shewed *Pharaoh* a Year's Dream, as *annuatim renovantia*, and as Emblems in their natures absolute of his Kingdom's Subsistence.

☉ entring the Solstice shews of 3 Months.

And note in general, for all Year, Month and Week Dreams, that they shew of durable Cares according, and as was the Famine.

Month. The first Day oft gives Cares for the whole Month.

☽ New or on Change shews of the like sometimes for 15 days.

☉'s entring a Sign to some of things hapning during his Transit there.

Week. Saturday Night often shews of weekly Transactions.

Three Baskets and three Boughs shew'd *Joseph* a Week Dream, as Numbers on a quick Trial pendant, and three Days foreshewn, as the Issue of perfect Endeavour answer'd, &c.

Three Ravens flying round a Woman thrice, and one saying on't, he'd have her, and on which she dying lingring in nine Days after, seem'd as a ☽'s Dream, &c.

C H A P. II. S E C T. IV.

An Abstract of Dream Allegories.

Elements shew of things absolute in their States, as are their Natures.

- (1) Air States projective and variable.
 Fire States desperate and passionate.
 Water States with Hazard and Trouble.
 Earth States of Surety and Fixedness.

Place particular is our Circumstance in such Elemental State.

- (2) Known renews to us of its Properties.
 Unknown is unaccountable every way.
 Unhappy threats the like Misfortune.
 Of Pleasure repeats the same again.
 Of Study is as a renewal thereof, at least in part.

Cities shew of Transactions most general and publick.

Metropolis's as to general Perfection therein.

Baths as to Physick.

Universities as to Learning, &c.

Market Towns the same, but less, and so of particular Bargains.

Villages shew of Matters of Neighbourhood.

Houses shew of Oeconomy, or Converse States more private.

Known in circumstance, as is your Knowledg thereof.

Unknown, unaccountable.

As you master there, so such State to your Will.

But you off from it relates to others, as Matters in Overture only.

Rooms seen shew of Branches of Oeconomy answerable.

Poor one of meaner State, & è con.

Windows seen some Prospect examin'd in circumstance answerable.

Churches shew of Ministers and publick Parish Transactions.

Prisons seen threat of Oeconomies to ill Husbandry.

Ways shew Methods, as whither going, &c.

Fields shew of general Rights in dispute.

Your own in Affairs at your Command.

Pleasant, attended with Prosperity, as, &c.

Creatures. Mankind shew of rational Courses.

- (3) Beasts shew of our meaner, passionate or brutish Actions.
 Plants shew of our Works themselves, and as if in vegetative Progress.
 Birds shew of Projects and swift Issues from their Element and Wings.
 Fish, as Beasts and Birds, but with Instability and Trouble from their Element.
 Seafish are as more popularly troubled Cultivations.

Poysonous

Poysonous threat of horridly qualified Energies.

Insects, trifling Efforts answerable.

Persons. God, Angels and Devils shew, as to be seen before, and in the *New Jerusalem* Comment.

(4)

Known shew as are their Qualities and Circumstances.

Unknown reasonable Courses of as unaccountable Issue.

Men, active States, as Governments.

Women, passive reasonable States, as Sciences, Religions, Virtues.

Children, reasonable States in Hope or Commencement.

Tradesmen shew as are their Operations.

Joiners and Shoo-makers, good in Friendship.

Painters, Carvers, Potters, &c. shew of Cheats.

Literally often reciprocally shew of each other. Thus Lawyers,
Physicians; and to some Physicians, Lawyers.

Friends shew of Courses happily Enemies, *à con.*

Fathers active Courses, as faithful and preservative.

Mothers Schemes, as faithful and preserving.

Met in your House Passage shews you, that being oeconomically busy is good to your Support.

In your Staircase, shews of greater House Transactions good to the same end.

Clothed warm seen shews you in such Apparel your Health.

Riding habited shews you riding out also healthful.

And so for others.

King *William* to an *Englishman*, a lawful Power and moderate, as our just Sovereign.

Guarded, and with Pikemen, designedly fortified against you.

In's own Territories, such Command in proper Circumstances.

Grandseñior *à con* shews of an absolute, unjust and horrid Tyranny, both as he is arbitrary, and withal not our lawful Prince.

Actions and Obstructions bodily shew of Progresses and Lets mental.

(5) Seeing is as ordering and active.

Hearing is as suffering and passive.

Travail shews of Designs in pursuit.

On Horse-back supported by a good Estate or Art.

By Land in a sure State.

By Water in a Course of Trouble and Hazard.

By Air, or flying, in a State projective.

Words spoke shew of Transactions done answerable.

Talk with another, be in a Capacity to act freely as to such Person or Course.

Critical heard construe, as deriv'd, as be an Oedile, that is, a Master Builder, &c.

Passions

Passions. Desiring shews wanting.

(6) Having shews desiring.

But in House or Hand, &c. is good, as in Possession withal.

Variety.

(7)

Our { Heart,
Eye,
Reins,
Genitals,
Branch,

All alike may shew us of
our Son; but then as

{ wise and kind.
lovely and provident.
laborious.
impudent.
stupid and useless.

Mutuality is also frequent herein, as, lose an Eye lose a Son, and lose a Son lose an Eye, &c.

And thus you see in general, and as much as a brief Sketch can shew you, on what a beautiful Foundation the holy Allegory of the Divine *Lingua* has got its Consistence. I may say, it sweetly intermixes it self with the ideal Existence of the whole Creation, and wherein God anew, as to *Adam*, brings us all the Creatures, as to be again new nam'd by us; but if any one hereon shall think these Hints as yet too brief, if he has Patience, the Dictionary of the Language will carry him thro all he can expect; and for the *interim*, this I hope may suffice him, as a leading Idea, preparing for a Performance of a more spacious and nice Speculation, and which, when it comes, I believe he will find as adequate to Truth and Use as the Terms of any other Language to be met with whatsoever.

CHAP. II. SECT. V.

Of the Success of Dreams.

IN general, Dreams are of two sorts, Allegorick, or Literal Allegorick, as was (1) *Nebuchadnezzar's Tree*; for what was that to his Government? And Literal, as of *Joseph* about Christ, for therein the Interpretation was Obedience, and the Appearance without Allegory, &c.

The Dream Allegorick and Literal are various, and quite of different Issue.

The Dream not Literal is to be deem'd Allegorick of course.

But a Dream may be partly Allegorick, and partly Literal, as was *Joseph's Baker's*, &c.

Literal Dreams, positive or perfect, deny Success by the Rule of Apparitions before.

But they are only to those who are strong in the favour of God, and so stronger and stronger, till with *Moses* they arrive as to see him face to face.

Allegorick Dreams *è con* imperfect are bad, but perfect of surest Issue, it self being as Apparition, &c.

They are to those only who are more remote from God's Favour.

For

For their Success my Dictionary is designed.

For the Issue of the Literal my Grammar is design'd.

But first a little of this Issue in general.

Nota. In this Variety of the Issue of Allegorick and Literal Dreams consisted the vast Confusion of the Antients about Dreams; for they not seeing this quick turn of the Spirit, were quite confounded by Literal Dreams. For instance, *Pompey* dreaming he adorn'd the Temple of *Venus* with Spoils, and hazarding a Battel thereon, was routed therein, and why? It being a literal Dream, and positive, it denied him Success, whereas had it been allegorick and positive, it must needs have crown'd him a Conqueror.

Literal Dreams, and which in general positive deny Success, as thro Failure.

(2) Buy a Farm then in Purchase, miss it thro Precipitancy.

Be in Treaty only, 'twill please you, and you may proceed in't.

But to be fill'd with Bread, or feed Oxen, is good to the same end allegorically.

Your Wife is delivered, that is, you prepare that day in vain for it.

Be on your Road.

See your Chapman ready.

See your Workman at work.

{ As in part give Success.

{ But done would have been precipitant.

So things seen, propos'd or begun, still may proceed as you please; but seen finish'd *è con.*

An hungry Man dreams, and behold he eats, but he awaketh, and his Soul is empty, or as a thirsty, &c. *Isa.* 29. 8. an Interpretation in this case of the Prophet's own making.

Dying or deadly State, your sick Friend seen in, shews he'll die.

But dead or mending seen gives him Recovery.

Endeavouring in Business, and waking so, is also good.

Expecting a Matter as likely so, also is most good.

Expected Ghost seen coming assures he won't fail, but seen come *è con.*

Words spoke may be literal and true too by the Rules before; but then as impositive in Literals, and whereas the positive in allegorick Words, are only of surest Issue.

Except the Words of God and Angels, &c. for they are true tho literal, and as they cannot deceive or be deceived by any.

Examples. A. dreaming thrice of a golden Chain in such a Place, feeling for it thereon, was bit to Death by a poisonous Serpent there.

A. dream't her dead Friend said, that a Drench of Ewe would cure her sick Daughter, and she using it on it, poison'd her.

And to this may be added the 4 great Rules of Grammar Literals following also, and which indeed carry near the whole Art in them; but Speculations without Applications in so abstruse a Tongue avail little, and yet however to gratify the Curious for the present, and in short, take them as follows:

E

1. Business

1. Business or Expectation pendant dream't of, makes all such Dreams literal of course.
 2. Things in proper place, as your Family, and your Goods in your House, your Neighbours in your Streets, and your Wife in your Arms, are Literals from Circumstance; but then withal this extends not beyond the Parish you live in.
 3. Dreams in three Circumstances proper are always literal; and thus Person in Place proper, acting proper, tho never so distant, is still literal.
 4. All Dreams in all Circumstances proper are always literal.
- Nor is this without Extent to Vision and Apparition also.

Mix'd Allegorical Dreams may issue in part literally; as being in an unknown

- (3) Room, you seem to be slighted by dancing Strangers, in which case tho the unknown be evidently allegorical, yet the Company, as dancing in a Room, is in three Circumstances proper, and so literal.

So a literal Dream may and does often end allegorically also, as, You dream that *A.* your Servant meets you walking in your Hall; in which case, as *A.* in your House there is literal of *A.* by the second Rule of Literals above, so his meeting you walking there is all Allegory, and rather as if he should dispute your walking there. The true Allegorical Meeting therein, and in such case Meeting is allegorick, as no way otherwise worthy of a just Monition, &c. But when *A.* dream't that *B.* his Wife then abroad was at that instant cuckolding him; that, as a Monition weighty on his Absence, a Matter pendant, prov'd a tragick Truth; for *A.* after hang'd himself upon't.

Allegorick Dreams, the more full and plain their Issue, the surer their Success.

- (4) Fatal in their Natures, as the literal, witness *Nebuchadnezzar's* Tree.

So *Pharaoh's* seven Ears of Corn and seven Oxen.

So *Archelaus's* 10 Ears of Corn eat by an Ox.

But how this full Allegorick Issue may be best known, is greatly to be discerned by the few Heads explain'd following.

Master be your self of the House, Place or Field where you are, shews the Issue to your Will; but does the Mastership change, or is it anothers, 'tis otherwise: And yet if none other seem Master, you are so of course, and others seen there are as Courses at your command, &c.

Another seen shews that what is done is to your uncontroul, and wherein you are out of power; and thus the Pope in *Italy*, and another in his own House, are Masters of course, if commanding there but never so little; but sneaking there, *è con.*

Shewing another somewhat gives you this Masterdom in Glory.

Shewn by another *è con.*

Forbear in Fear is literally do so.

Resolv'd against Opposition, wake hec'tor another.

Command

Command of things having gives you desired Success.
Vanquish Beasts or Enemies, and the fuller the Victory the better.
Escape Danger, and the fuller the better.

Fighting,
Strutting,
Running,
Contending,
Railing, &c. } All shew this Masterdom in question, and who has the
best in't, to the Issue of such a Courses Will is the
Matter.

Imperfect your Action, being wake, and so will be your Design.

Forget what dream't of, alter former Resolutions.

Ending full and well, so will be the Issue also.

Sheer a Sheep half way, lose your hop'd for Gains.

Fighting wake, the Dispute will end a drawn Battel.

Great things to many rarely good ill as the Plague often.

Words in general. *Vid.* Literal Dreams *supra*.

They positively declare of future Facts answerable.

General Words shew of general Consent.

In proper Place only, tho they give Perfection.

A. consents to marry *B.* in a Garden ; that is, *A.* will consent to
have *B.* for his Estate, but *B.* brings not on the Match, as the
Scene a Garden.

State. Narrow Ways seen threat of Methods in straits.

Ill seen threats your Command is so far defective of Good to your
liking.

In your power shews you'l remedy its hurt.

End well shews of Happiness after Misery.

Out of your power with despair threats the worst Issues.

A Snake seen on ones fore Leg not to be shook off, threatned
the Party Death by its Gangrene.

Is good where the Purpose is according as the Sun bloody in
Revenge.

Hell seen to the Miserable, Joy as its Plagues going off.
to the Happy, Misery as approaching.

Safe see your self from ill, by Prudence avoid some fatal ill, &c.

In Prison, wake the Debt must be paid.

Seeing your self sleep wake ; that is, be in a course remediable.

Have Money or Goods in Hand or House, gives actual Benefit.

a strange Horse in Stable, that is, an unthought way to keep
such.

Eating gives Profit immediate.

Dressing only gives Delay, but in what will profit in the End.

Pitied being threats of hardest Miseries.

The Infinite and Eternal prosper these Rays of his Truth; for surely if an all-controlling and an all-prophetick Mind rules in these Schemes, and as I am sure in Fact there does, we may justly withal thereon attribute them to the Divine Being also. He then grant that with all Men they may receive an Entertainment worthy of their Great Author, and suitable to the ineffable Good that he has design'd Men thereby. In the *interim* let all pardon me that I thus far trespass their Patience, if they are so far worthy the Divine Favour as to approve these things, as to rest till I see how this first Essay may pass, and before I proceed farther. And yet assuring themselves withal this, that if this that is may be received and well taken, he is ready that lies not nor dares deceive to communicate as much a fuller Light hereon to them, as the Imagination can well conceive near, and as he thinks 'tis near as great as the Divine Will will allow Men; but as to that, as to be presumptuous, becomes no Man, so again in a Suspence according he bids thee

Farewel.

EXAMPLES.

EXAMPLES.

Mr. POREE's DREAMS and VISIONS.

The two following Dreams, and two Visions succeeding them, of Mr. Poree a *Spanish* Merchant in *London*, were transmitted to me by a Reverend Divine in *Wilts* for my Interpretation, and which was as follows.

Dream the First.

1 **S** Eptember the 5th 1696.
at One of the Clock in
the Morning I dream'd
as follows.

2 That all at once

3 I found my self

4 In a great Hall extraordinary.
long and high,

5 Built of Free-stone,

Interpretation.

1 **T** HE next day Mr. Poree was either
in great concern for the Peace,
and so God answer'd him, or God
gave him this publick Notice for
the sake of the Publick, and as being a Mer-
chant, and so proper a Subject for it.

2 That is, without my own seeking shewn by
Travail.

3 That is, I consider'd how my self and best
Wishes for Church and State.

4 Engag'd in the vast and mighty mutual Con-
verse and Commerce of *Europe*. 'Tis of
Europe, for Reasons you'd see at last, and
an Hall for the Gratuity of the Converse
and Commerce, and as it is great, as the
Object is so.

5 The Spirit by this shews the main Boundaries
of *Europe* not easily alterable by War, how-
ever they might seem.

*Mr. Poree's first Dream.**Its Interpretation.*

6 Without any Pictures, or any other Furniture in it.

7 And being there a great while, and looking about, I saw

8 At the further end of the said Hall,

9 A very tall Man in white Apparel,

10 With a white lighted Torch in his Hand

11 About a Yard long, which at last did cast a great Light in the Hall.

12 The said Place being somewhat darkish before.

13 And the aforesaid Man began to walk very slowly towards me,

14 And being come about a Yard and half's distance towards me,

15 He stood still for a while, and I looking very earnestly on him,

16 He seemed to me to be about 6 Foot high, black Hair, swarthy Complexion, and very lean.

17 Having a Piece of Linen sewed very streight about him.

18 And also Linen about his Arms like very narrow Shirt Sleeves, but nothing upon his Head.

19 He

6 But at the time of the Dream, neither Picture, that is, Project, nor Furniture, that is, Trade, was to be hop'd for.

7 That is, being long under this consideration, and in earnest Expectation upon it of Events.

8 The Ends of the Hall shew of the Extremities of Converse and Commerce, and what is there seen is what is most likely to oppose in his Hopes in prospect.

9 The potent Genius of War and *France*, as tall, and in white, as eminent equally in Poverty and Hostilities.

10 Active in confounding the Converse and Commerce of *Europe*; that is, his Aims are to consume the Merchants Subitance, not to kill them.

11 Terrible for its expected Durance from its length, and a famous Terror to *Europe* from its Light.

12 The Commerce Interest thus suddenly trap'd as at unawares,

13 And thus also the Privateers grew worse and worse for a while at the beginning of the War, Mr. *Poree's* Person here shewing all *Europe's* Commerce threaten'd thereby.

14 Surprizing all, as more mischievous than expected; for Mr. *Poree* here shewing the Confederate Commerce State, 'tis evident who gets most of the Hall has the best of the War, Mr. *Poree*, or the Genius of *France*.

15 The Confederates Care prevents his greater Progresses, his Advances therein being thoroughly weighed by them.

16 His Stature shews his Power, as oppos'd to Mr. *Poree's* for *Europe*: The rest is only to shew of the Effects of the Harassments and Fatigues of War.

17 In exceeding Poverty shewn by white linen Apparel, and more especially as being streight.

18 That is, poor even in his Naval and Land Force Manageries, and that even to the greatest Miseries and Dishonour.

19 That

Mr. Poree's first Dream.

Its Interpretation.

- | | |
|---|---|
| <p>19 He star'd upon me for a while.</p> <p>20 Then all at once flung up the Torch a great height.</p> <p>21 Which was no sooner out of his hand, but it appeared all in a flame from one end to the other.</p> <p>22 And falling down again, no sooner on the Ground, but it was quite vanish'd from my Sight:</p> <p>23 And being very much amazed, I ask'd very boldly of the Man,</p> <p>24 Who was all the while staring on me, what was the meaning of it?</p> <p>25 Who answer'd me in a shrill Voice,</p> <p>26 As you have seen, said he, the Torch flung to a great height, making then a Motion with his Arm, inflam'd all over, and then falling down and extinguish'd; so that great Man, who hath inflam'd all <i>Europe</i>, shall also fall down, and be extinguish'd at once.</p> <p>27 Which Words ending, both Man and Hall disappeared,</p> <p>28 I falling at the same time as it were into a Well, which made me start, and awaked me, being very much concerned at my Dream.</p> | <p>19 That is, <i>France</i> at length more maturely deliberates on the good of her Neighbour Converse and Commerce, Seeing being here as considering.</p> <p>20 Surprizingly and unexpectedly on't to the Confederates, he lays by the War.</p> <p>21 That is, the long expected Mischiefs to Commerce and Converse in <i>Europe</i> thro War vanish as in an instant.</p> <p>22 The Benefits of Peace reducing War to the Ground, that is, Contempt, all its Mischiefs vanish as at once.</p> <p>23 The Spirit leaves Mr. <i>Poree</i> in great Confusion, till he interprets for him: Asks, that is, he is freely answer'd, as if so ask'd.</p> <p>24 He stays, but to shew his own Fate now, or else he had vanish'd as the Torch, &c.</p> <p>25 Shrill, as the Genius of <i>France</i> exhausts in Spirits, and as Peace greedily audible in the Hall <i>Europe</i>.</p> <p>26 This shews that himself, the warring Genius of <i>France</i>, shall on the Peace vanish in contempt; and withal this is as a manifest Key to evince the Verity of all, as interpreted before, it being on the Spirit's own Bottom on Explanation.</p> <p>27 This answers in Fact to what before said in Words: The Hall disappears, that is, the unfurnish'd and warring State of <i>Europe</i> is quite at last vanish'd.</p> <p>28 That is, Mr. <i>Poree</i> in the <i>interim</i> being left in dread of Ruin, by that Fountain of Trade which should quench his Desires of Gain towards Life and Support.</p> |
|---|---|

*Mr. Poree's second Dream.**Its Interpretation.*

1 **S**eptember the sixth about Four in the Morning, I dreamed, and saw what follows.

2 I found my self in the same Hall as in the Morning before, but somewhat lighter than the other time ;

3 And about the middle of the Hall, and that very same Man mentioned in my other Dream,

4 With this only difference, that instead of a Torch he had in his Hand a *Spanish* Sword,

5 About the half of the Blade towards the End being all bloody.

6 In this Posture he came towards me, standing at the same distance from me as before.

7 But of one side he appeared to me somewhat more frightful than at the other time, shaking his Sword.

8 He told me in the same Voice as before, it is no Dream that you see, but a real Truth ;

9 For 'tis I (said he, shaking his Head) say that he shall fall.

10 Upon which words, with his Motions, being frightened out of my sleep,

1 **P**haraoth had double Dreams of Oxen and Corn to shew the Famine double in Bread and Flesh ; and Mr. *Poree's* Dream is double, 1st to shew the Issue of the War as to Trade, and now as to Conquest also follows.

2 The same Hall, the same *European* State in consideration, and lighter to Mr. *Poree*, as now he knows more on't than before, and as the following Prediction threatens not Merchandize, as the other did.

3 The same Genius of War, tho under another consideration, yet still keeping the same ground of Advance against Mr. *Poree* or the Confederates, with this only difference, that this Dream begins not the War as the other did, but proceeds as 'twas before in being.

4 Poor *Spain* is threaten'd now, not Trade : If *Spain* loses her Sword, and *France* has it bloody, woe be to poor *Spain*.

5 *Barcelona* is taken, &c. but alas, his imperfect Victories will be return'd, the Sword's but half bloody.

6 By this Victory then to come, &c. *France* was to vaunt, but alas 'tis the same War, and has the same *ne plus ultra*.

7 This Advantage however for a while daunts the Confederates imbodyed in Mr. *Poree's* self, that is, his publick Wishes.

8 The same Issue, the same Voice, it is no Dream ; that is, according to common Esteem, 'tis no light or slight Instruction, but one of weight.

9 With concern he declares of his own old Fate, as before.

10 The Fright here answers to the Well before, only this is as to Conquest, and shews of the common Terror of *Europe* in their Expectations of the Issues of the War, till the Peace settled, as the other of Merchants.

Mr. Poree's second Dream.

Its Interpretation.

11 I rubbed my Eyes, and saw the Moon shone very much in my Room, the Shutters and Curtains being open; so that turning upon my Right Side, being all the time of my Dream on my left,

11 Dreams of Evil come always to us on our Left Sides, of Good as on our Right; and for Dreams on our Back, they are to us of Matters of worst Issue and Despair.

Mr. Poree's first Vision.

Its Interpretation,

1 I Saw to my great Fear and Amazement, the very same Man standing by my Bed-side that I dream'd of;

2 And rubbing my Eyes, I could see him the plainer.

3 However, being somewhat recover'd of my great Fear, I rose on my Bed, and began to say the Lord's Prayer,

4 Having all the while my Eyes fix'd on the Man, who look'd very stern upon me;

5 And when I came to the words, *Lead us not into Temptation, but deliver us from Evil,*

6 The Man turn'd his Back to me, which gave me occasion to see that he had very long strait Hair that came down almost to his Middle.

7 And then I consider'd whether I had best ask him any Question, or no: I resolv'd to do it; so that having recommended my self to God, I said to him boldly, In the Name of the Father, and the Son, and the Holy Ghost, I command thee to tell me what thou art,

8 At which Question he turned somewhat more than half side towards me,

9 And looking all at once as if he were angry, shaking his Sword,

1 THE Vision is to the Publick, as his Dream was to him in private, by the same Rules, as you'll perceive by the Example of the Dove hereafter.

2 Divine Truths, the more examin'd, the brighter.

3 'Tis in his Chamber, as his Chamber in this to be *Europe's* publick Refort, and while his Dream is in the great Hall, as the State of *Europe's* Fate is shewn him for his private Benefit.

4 Stern to Mr. *Poree's* Infidelity and Affront, in not more freely receiving his Message,

5 'Tis these Expressions against him a good Messenger, that he resents.

6 A Climax of his Anger, first stern, then turn away, and then his long Hair, or his *Nazareth* Power and Wisdom shewn in scorn to his evil Usage receiv'd.

8 A half Instruction and Reconciliation to follow such a View, and no better.

9 The same Spirit, the same Genius of War and *France*, and threatening again with the same *Spanish* Atchievement.

10 And

F

10 So

Mr. Poree's first Vision.

- 10 And stamping with his Foot, which I saw all naked, tho without noise,
- 11 He answered me with a Voice a little stronger than in my Dream,
- 12 And to my great Amazement in *French*, all my Dream having been in *English*,
- 13 *Vous voulez trop scavoir*, i. e. you would know too much; and so all at once disappeared, and I pass'd the rest of the Night in Prayers, till the People were up.

Mr. Poree's second Vision.

- 1 **O**N Monday *January 25*, 1696. at 12 of the Clock at night, I saw as follows.
- 2 Being gone into my Chamber, and having put my Candle upon my Chest of Drawers, and turning immediately back to go to the Table, I saw the very same Man, which I saw in *September* last, standing before my Scrutore in the same white Apparel,
- 3 With a Crown in his Right Hand, the said Crown being a triple one; which made my Hair stand an end.
- 4 But coming presently to my self, I recommended my self to God, and taking my Candle in my hand, I walked towards him two or three Steps; and he as many towards me; his Motion frighted me so, that I could go no further.
- 5 But he came very close to me, and smiling on me, bid me fear not, for I am thy good Genius; and saying these Words, he assumed the Shape of

Its Interpretation.

- 10 So withal using the same Vaunts, but in the same Circumstances of Poverty likewise.
- 11 This in resentment likewise.
- 12 Here he uses his affected universal Language, as the Message *European*, but before as private *English*.
- 13 That is, for the present in anger the Spirit will keep him in ignorance, and as will be better seen by what follows.

Its Interpretation.

- 1 **T**HIS Information, as I have said, seems defer'd hitherto for Mr. *Porte's* ill Deportment.
- 2 The same Chamber for the reason above, and the same Man, and in the same white Apparel, as the same Consideration every way presenting as before.
- 3 This Crown is to honour Mr. *Poree*, as another Pope or publick *European* Watchman; for I am satisfied the Spirit resolv'd that this Prophetick Vision should be known in most Parts of *Europe*. And his Crown is without Robes, as a Power without Attendance, or else Mr. *Poree* might have been a Pope indeed.
- 5 Mr. *Poree* has still the Confederate Fate in his Person, and the Genius of War's so friendly Approach to him can assuredly be of no other than to promise him Peace, and a full Revelation of it withal. His Words, I am thy good Genius,

Mr. Poree's second Vision.

Its Interpretation.

- of a tall beautiful young Man,
with fine light-colour'd Hair,
round fat Face,
- 6 And had a white Garment on
like a Surplice down to the
Ground.
- 7 Just as he appeared thus, my
Candle seem'd to be out; but
the Room nevertheless rather
brighter than before.
- 8 The said young Man had also
the above-mentioned Crown
in his Hand.
- 9 He smil'd on me, and said,
That thou may'st see I am no
Shadow, give me thy Hand.
- 10 And with that he took my
Right Hand, which he squeez-
ed, and his Hand seem'd to
me to be very smooth and
warm, but he left it immedi-
ately.
- 11 And, said he, That you may
see there is Substance in this
Crown, take it in your Hand.
- 12 I being afraid, and going back,
he advanced nearer to me, and
put it upon my Head,
- 13 And I felt it very heavy: He
took it off immediately.
- 14 And, said he, now prepare
thy self to satisfy Curiosity;
but if ever thou reveal what
thou art going to hear and see,
that very moment thou shalt
die.
- 15 With that striking twice with
his Feet, which made a great
Noise,

- Genius, shew *France's* actual Offer of Terms;
and his changing his Shape thereon is the
more lively to decipher how on Peace the
French will have another Esteem than at pre-
sent in the Hearts of *Europe*, &c.
- 6 The *French* Genius continues still poor, tho
stately.
- 7 The Peace thus answering *Mr. Poree's* Pro-
phesy, gives us a Light beyond the Doubts
and Failures of despairing Reason.
- 8 'Tis the same Genius of *France*, and has the
same Errands to do, tho chang'd in a sense.
- 9 To confirm *Europe* in Peace for a while after,
he will court their Friendship.
- 10 Right Hands confirm the Intentions real,
as also does the squeezing: For the Smooth-
ness, it assures us of Courtesy, and the
warmth of neighbourly Succour; and as
this of the Hands, so the Prediction as to
such like Actions mutual.
- 11 If he doubted of this publick Prediction, he
intimates hereby, that the Peace thus settled,
his Doubts would vanish.
- 12 In plain terms the Peace settled according,
the Spirit makes *Mr. Poree* a true *European*
Prophet, whether he will or no.
- 13 His Gift is troublesome, and not durable.
- 14 *Secretum est, & cave Poree.* But what is
discoverable in't is as follows.
- 15 *France* ventures still to act in scorn to the
Confederates as she pleases, and which in all
Men occasions Censures.

*Mr. Poree's second Vision:**Its Interpretation*

16 I saw wonderful things, which were gone in about half a quarter of an hour.

16 At his beck strange Plots issue for their Duration, this avails not.

17 I saw 16 different Shapes, 7 of which I knew; they all spake to me without my asking any question: which 16 Shapes appeared all at the same time, and all living.

17 Number 16 gives a good Issue, as a Cube to such Plots, as also does their speaking; but the 9 unknown makes a great deal of Roguery in the matter: but for their Event, Mr. Poree's Words, if we had them, would give us the exact Issue; as I have said, Words command Things.

18 But what they have told me I have writ down in a sealed Paper, which shall be seen in case I shall die in a short time.

18 God won't leave us without a Witness of his Ruling even in deepest Secrets.

19 The said 16 Persons which I saw look'd with a pleasant Countenance.

19 This also promises these Plots of France Success: Prosperity makes pleasant.

20 He only remaining by me asked me, *Et bien estis vous content, i. e.* Well, are you satisfied? I answered, *Ouy, i. e.* Yes. And he taking me by the Hand, said, *Adieu donc mon cher, i. e.* Farewel then my Dear, and he immediately disappear'd.

20 What the Tricks are I know not; but the Peace of Europe won't break out into open War again by it, that is apparent, the shaking Hands and peaceable Valediction utterly forbid it.

Interpreted by me

W. F.

21 And it made such an Impression upon me, that I could not go to bed all that Night, but remained by the Fire's side reading till seven or eight of the Clock.

John Poree.

This is a true Copy taken from that under Mr. Poree's own hand, and which he gave to one of the Bp of Ely's Chaplains, whom his Lordship sent to Mr. Poree on purpose to know the truth of it.

The

II.

The following is an old Dream of my own printed long since, and prophetick of what has happen'd to me ever since, and among others at last of my present Skill.

My own Dream.

Its Interpretation.

Memorandum, that about the latter end of May, in the Year 1681. just upon my Recovery from the Small Pox, I had the strange and remarkable Dream following.

2 And which seem'd as notable in its intent and coherence, as it was lively in my reception of it about two years after; and

whilst every Circumstance of it remain'd clear in my Memory, I wrote it down, some little Additions by present Memory only excepted, as follows.

3 I imagin'd my self travelling, I thought to France;

4 And it seem'd as it were by a Chariot or Engine of Ropes,

5 And by which I seem'd first to be rais'd as up to a very great height, and afterwards to be slid down again forwards with it, as with a very great Swiftnes.

6 Methoughts my Journey was by Moon-shine; and whilst I was thus rais'd in the Air,

7 I imagin'd I more perfectly survey'd the Heavens than now, and they appeared to me but as a decay'd wooden Engine, however

GOD gave it me then both to assure me of Life, and withal to fore-shew me what Actions he design'd me in it: He gives me a new Life from an unhappy Sicknes, and a strange Revelation with it.

2 What God will have remembred he can stick home and fast enough to us, and 'twill be hard for us to forget.

3 I am to find my self designing for a free State, (France) sure and steady as Earth, and with relation to religious Matters by what follows.

4 'Tis a Chariot, to shew such a Design would command all my Fortunes in't; and 'tis an Engine, to shew it to me new and projective; and 'tis of Ropes, to shew its Consistence, as in variety of Reasonings.

5 The first being rais'd high shew'd of my reasoning about lofty Points; and my descending shew'd my drift in connecting them to sure footing on the Earth, the Earth shewing of Experience and Surety, as the Air of Projects.

6 The Moon shews the Church, as the Sun the State, the chief Power: then here the Spirit limits me again, and as if he should say, your reasoning Projects will be about the Church.

7 My free projective Reasonings give me a truer state of the Church's Composition, and I find by them, appear as glorious as she will in Splendour (Moon) her Frame is an Engine

My own Dream.

however of a vastly large Architecture, and the Moon shining brightly in them.

8 Methoughts also I saw the rest of the World almost all mudling below, except some few, and who seemed in the like little Chariots beneath me.

9 At length as I travell'd on, I apprehended I had a pretty little Book given me, what it was I cannot declare ;

10 But this I remember, I perus'd it with a very great satisfaction, and continued it in my hand for some time,

11 Till by and by I was diverted by the Presence of a Guardian Angel.

12 I apprehended he sat on my Chariot by me, on my Right hand, as it were behind me.

13 At first indeed he shewed himself but dimly to my sight, but even his Presence so seem'd to inspire me with an extraordinary Devotion.

14 But at last methoughts he became familiar and visible, even as a Friend to me.

15 And then talking with him of several Matters, I remember I ask'd him, tho'twas with indifference, whether'twas God's Will I should ever attain considerable Riches.

16 Upon this he put his Hand, as if a man, into his Pocket ; and seeming to pull out Parings of Gold,

Its Interpretation.

gine or Project very feeble and erroneous ; 'tis large, as national ; high, as of great assum'd Authority ; and archwise, to shew its Consistency as a politick Society.

8 Most men follow Experience and Custom, but 'tis my fate to be singular and projective ; and whereas a few other Brother Church Projectors appear too, yet there's none full so bold and daring as my self.

9 That is, thro long pursuit of Reasoning, I at length reduce these my Church projective Notions to a solid Form, and as worthy of a Book.

10 That is, my compos'd and settled Notion was a pretty while a general Subject to my Consideration, and its Satisfaction the Answer of a good-conscienc'd Enquiry.

11 My Reasonings drive me to imagine, that I have a Divine Message intrusted me in't, and that it is to be as my future Genius to accompany my religious Efforts.

12 I proceed now as if I had such a Divine Message indeed. He sits behind as a thing *pro concessa*, and past assur'd, and to my Right as to no ill end.

13 'Twas with difficulty I took the conceit of this Divine Message on me, and till by degrees hardned to it ; but once fix'd in it, it sufficiently enflam'd my Zeal.

14 That is, at length I write and print freely upon't, and as if I answer'd a good Conscience by it.

15 That is, this my Divine Message Essay makes it a worthy Enquiry in futurity what Perfection of Grace I should attain unto by it, that is, the Riches proper here.

16 That is, I, as inspired by such a Divine Message, deliver forth my familiar Notions with my Hand, that is, thro my personal Labour

My own Dream.

Its Interpretation.

Gold, thence he put them into his Hat, where they jingling like Gold, on his handling them, I imagin'd by an extraordinary Pow'r he immediately also melted them with his Hand;

Labour and Care; out of my Pocket, that is, out of my meditated Store; it seems of Gold from its Value, and Parings from its brief and contract Form I was to write in. So he puts them in his Hat; that is, in all honourable regard to the Publick; I prepare them with all Sincerity and Verity,

and they jingling like Gold, shewed the common supposable Value in such charitable Notices; and which the Angel melting with his Hand, shewed that Command this Divine Message Presumption had in me, to controul every thing I did and wrote to its peculiar end. The matter is, the Angel here is my Genius; and as *Brutus's* evil Genius appearing threatned him with Evils, so this Angel now as my Genius also, from his Goodness, at least shewing my good intention in the matter, withal makes this additament to my Proceeds, that my formerly plain projective Church-reasoning Objections now withal appear to me as matter of Divine Message also.

17 And framed them into Coin and Medals, and then began to tell me how 'twas God's Will that I should not have it all my self, but that a part of it must go for charitable Uses.

17 When printed thus, 'tis disposed of partly by Sale, and partly by Gift, his Speech to me herein being prophetically to declare the Sale could not be publick; and therefore their greatest disposal of necessity was to be by Gift. The Rule is, Words spoke, Action assuredly follows; but Action alone mostly declares only of mental Design.

18 And now when it seem'd all coin'd, and I expected immediately to receive it, straight the Devil appears, and would needs have taken it from him.

18 When I expected Success according on my printing them, Conspiracies and Press-Searchers shewn by the Devil, terrify me from my wish'd for Hopes in't.

19 He could not indeed; but I imagin'd I could never receive it upon it.

19 That is, my first Publications escap'd such Menaces, tho they were prevented that Freedom and Distribution I might wish.

20 However, seeing this Attempt in vain, he designs a second; and turning about upon me, thought to assault me too to prejudice me, but that the Angel defended me.

20 That is, my Publication only was not to be menac'd in't, shewn by the Gold with the Angel, but my self also; that is, I am in terror of personal Persecution by it; but the thought of my being as a Divine Messenger supports me beyond all.

21 But now what with Devotion, and the sense of my Angels Aid together, I begun to increase my Courage.

21 This was only to shew my comfortable Self-reflections on my first successful Efforts.

22 How-

22 My

My own Dream.

- 22 However, he assaults me again in the shape of a tall Woman; and I thought he would have prejudiced me too, but that now I imagin'd my self grown much stronger, and yet still the Angel was forc'd to help me, and drive her away. But this I particularly remember,
- 23 That in his Shape as a Man before he did not seem half so furious as now, and when in the shape of a Woman.
- 24 So I could observe this further too, that I did not rise so high now, nor fall so low as I did before. Indeed my Journey in my Chariot now seemed very near the Earth, and for the most part keeping a continual distance from it, whereas at the beginning sometimes I shot as almost from the Clouds up and down.
- 25 But now a further Misfortune befalls me, and my Angel tells me he must leave me, he tells me he must go and assist the Afflicted, and who, as he said, were spoiled with Robbers.
- 26 I must confess I could not but be troubled at the hearing the loss I was like to have; but withal methoughts I willingly and devoutly parted with my Company, when I saw 'twas on so good an occasion.
- 27 And now methinks he forsakes me, and all my Entertainment is the Noise of dismal and terrible Groans, as I imagin'd, coming from Men that seemed robbed and wounded.

28 How-

Its Interpretation.

- 22 My first Publication was in King James's time, and then my Terror was shewn by a Man, as 'twas the State, not the Church to be feared; but now a Church Devil Female, as is shewn all along the Revelation and Scriptures, and Devil, for the reason before, is what terrifies me so.
- 23 The mix'd Zeal and Interest of the Church Prosecutions is far more formidable than the simpler States.
- 24 My projective Reasonings at first hurrying me with such mighty Mountings and Fallings in my dark Commencement in these Controversies, at length settled in Notion by a Book given and compos'd to Method in it by an Angel, or the thoughts of being a Divine Messenger withal. I say, thus at length fix'd, they become nearer a sure footing, the Earth; but yet still the Chariot and Ropes, and the projective Reasonings remain, tho not so rambling and jumping.
- 25 To my great regret, I find but little Avail in our printed little Pamphlets; and my Conclusion on't was to print no more of them: And thus I lost my Genius; yet what I had already done, as he also design'd, would rectify Robbers Spoils, that is, Church Errors, and assist the afflicted, that is, open the Eyes of a forced Blindness.
- 26 This shews only of my general Reflection in the matter; besides, you will see the Angel left me on another occasion also, and which was as follows.
- 27 My first general Controversies little answer my Zeal, they only stir me to a more lively sense of what Mankind suffer'd thro Errors, and the artificial Blinds of Religion.

28 My

My own Dream.

Its Interpretation.

28 However, this hinder'd not, but I continu'd on in my Chariot, and methoughts now instead of my Angel, I seem'd to have 3 or 4 of my earthly Friends about me, tho I cannot remember in particular who they were.

29 But methoughts their Company at this juncture was of very great satisfaction to me, for I lov'd them entirely, and so now I seem'd near as happy as ever.

30 However, for all this we are not even yet free from our old Enemy the Devil, who now taking the advantage of the Angel's Absence, endeavours to assault us afresh.

31 But now methoughts my Strength and Courage is increas'd much beyond what it was, and I vanquish'd him alone, and defended my Company from him too, and who seem'd to trust to me, and whom he assaulted as my Friends.

32 So that now seeing he could do me no hurt by force, he falls to Reproaches and hissing: His Reproach I remember was, *You Jew, you Jew*, which he repeated twice or thrice, and then went away hissing.

before I was an Unitarian, that I should be one; and long before I suffered as an Unitarian he makes me print this prophetick Monition of such Suffering, and as you will now after accordingly find. The Case is, when I had this Dream I was under 20, and 'twas no less than three or four years after e'er I became an Unitarian; and for my suffering as an Unitarian, 'twas in *May 1694*. when this Dream was printed in the Year 1693. before, and prophetick thence of what follow'd after.

33 But this was so far from dismayng me, that it rather cheer'd and encourag'd me.

34

28 My projective Course of Reasoning in Religious Matters still holds me, tho my acting as a Divine Messenger ceases with a vain Despair, and now I am engag'd in worldly active Projects, and such as were our *London Assemblies*, since our Controversies avail'd not.

29 This projective State more ordinary, and that I enjoy in common with others, for a while entertains me with good and happy Self-reflections of Conscience.

30 The Support of a Divine Message laid aside, 'twas harder repelling the cross Stroke of the State's Conspiracy to suppress us, on the bottom of mere or plain Reasonings only.

31 That is, this Meeting State proves harden'd thro our Unitarian Controversies to persist against common Vogue; and tho reflected on on all sides as no better than Unitarians, as joining us, yet our Boldness before supported their Minds exemplarily now.

32 In this our Adversaries wanting the Law against us, are forced to fly to shame us; and for that Shame, what think you it is? Why first, *You Jew*; that is, the Devil Conspiracy marks us as Unitarians, and then hisses at us; that is, proceeds so in treatment of us on such shame. And here lies the Key of the whole Dream, The Spirit thus shewed me, years be-

33 These Obstructions rather whetted than cumbred my Zeal.

G

34 Before

My own Dream.

34 And now whilst I am full of Devotion and Thanksgiving for my Deliverance, methinks in the midst of it, to mine inexpressible Joy, a Dove in Glory, as I conceived the Holy Ghost, descended on me.

by God in the same Errand, and I have the same in private Dream, to shew my private Reasoning would drive me upon such a publick Errand. But say you, why have we alike the same Appearance? Why the Heaven open'd shew'd the Government attack'd and forc'd, and the Dove coming thence declares of a Message of Divine Innocence occasioning it. If then my Proceeds are unworthily in a sense to be compar'd with our Saviours; yet to outward Purposes are conform'd to them. *Eandem rem eandem verba exprimunt.*

35 And now I am almost swallow'd up in Joy, and ravish'd with Extasies and Raptures; nay, and more, after this I am no more troubled by my Enemy the Devil.

36 But as he assaulted me this last time, and as indeed he did at every other time, at the left side of my Chariot;

37 So now going under the Chariot from me to the Right, I heard him howl grievously, seeming as at near a Furlong off, on his departure to cry, *O my Heel! O my Heel!*

38 But now my Devotion seems to move me another way, and now I resolve to go and do the same good Work that my Angel did go about before me. Methinks accordingly I leave Friends, and leave my Chariot, and jump immediately on the Earth, and when I imagine I go forth with Vigour.

Its Interpretation.

34 Before the private Divine Message inspired me, shewn by an Angel; but now a publick National one, like our Saviour's, seizes me; that is, I attack the whole Body of the Kingdom, Lords and Commons at once, in the same projective Reasoning. The difference is this, our Saviour had this Appearance in publick Apparition, as purposely design'd

by God in the same Errand, and I have the same in private Dream, to shew my private Reasoning would drive me upon such a publick Errand. But say you, why have we alike the same Appearance? Why the Heaven open'd shew'd the Government attack'd and forc'd, and the Dove coming thence declares of a Message of Divine Innocence occasioning it. If then my Proceeds are unworthily in a sense to be compar'd with our Saviours; yet to outward Purposes are conform'd to them. *Eandem rem eandem verba exprimunt.*

35 I think I answer a good Conscience in such Courses, and such as might deservedly move Raptures. For my no further Trouble from mine Enemy the Devil, it shew'd of that as my last illegal Publication.

36 The Left Side shews of Error, attack'd on that side, that is, being persecuted, as for erring.

37 My bold Attack commands my Prosecutors to my pleasure in this, that I publish what I desire in spite of them; and, if I mistake not, this shews somewhat in futurity even as yet to come also.

38 The time of Change is come, my personal Sufferings now must fight the Robbers; that is, I must appear as a Confessor to the Truths I had asserted, and how is it, and why? at first I receive the Terror with a Courage answerable, &c. exactly true in fact, and as indeed is all here alledg'd equally answering both in order of Time and Fact.

My own Dream.

Its Interpretation.

39 The Place I enter seems a Wood or Wilderness, and where I heard most lamentable Cries; but at last coming to the Robbers, tho I fight heartily and bravely with them, yet methinks they are too hard for me.

40 And I am shot, Arms and Legs to the Stumps, and imprisoned by them.

Pow'r of Action and Proceeding curb'd by them, and my Imprisonment shew'd my Confinement from that Latitude of Converse that I could before allow myself; and only my Stumps, that is, my pure Sincerity and Principles left. You may see by this how eternal Providence even weighs all the Powers of our Might and Courage, as in a Ballance.

41 However, all this does not happen to me neither without the comfort of an abundance of good Friends; for now I imagine I have a hundred about me, and all endeavour to cheer me in my Misfortune, but all to no purpose.

42 For now methinks by a secret Voice from God I am struck into a deep Despair, for some Presumption I have committed; and now I am all in Prison and Tears I can neither sleep nor rest, continually repenting, and yet comfortless, till at last another Voice, as from God, assures me of Forgiveness; and now I can enjoy my Friends again.

43 Nay, and in a little time I am restor'd to my Limbs, and freed from Prison again; and now I enter a second Chariot, and here

39 As a Wilderness is destitute of temporal Blessings, nourishing nothing but Thorns and Briars for the Fire, so here, as in the Revelations, a Wilderness antitypes the Eden of God, the Cries I hear are the Good of Mankind demanding my regard in such a Reform; but they are too hard for me, the temporal Sword their Pleader admits no Controul.

40 The weight of their Prosecution proves so powerful as greatly to alter my Reasonings. Their Shot shew'd their Aims, and my Arms and Legs off shew'd my further

41 The Punish'd are generally pitied, and publick Applause always threatens Evils, at least, if not Punishment for publick Crimes; and for my disregard of such Air, 'twas no other than what I always abhor'd.

42 In this was my Presumption, that I suppos'd the Chariot of Ropes, my Methods of reasoning presenting me with such Obligations as were shewn by the Angel and Dove, should bind me to act as a Prophet and Saviour. No, says Law Prosecution (the Voice of God) your Reasoning may possibly err, tho it be suppos'd that you do not. What follows on't? I repent of my Mistake according, and let the Voice of God shew God's Voice, or the King or Government's Sentence, that is all one, for all are alike Gods both in true Sense, Scripture, and this Language.

43 The Zeal I have to God will not permit me to be idle. If I lose false Limbs, or Powers and Proceeds, true ones supply me again; and my mental Confinement vanish'd, another

My own Dream.

here my Chariot was as before.

44 Only it seem'd to carry me even, and without either Rises or Falls, as the other did.

45 Nor had I in this Chariot the least Company either of Man or Spirit in view by the way.

46 But methoughts I continued on quietly by my self, till at last methoughts my Journey ended,

what I shall atchieve to in its Perfection; 'tis in a Chariot, to shew the Grandeur of my Proceeds, with my full Strength in it; and so 'tis with Ropes again, to shew its consisting in matter of Reasoning; and 'tis flying in the Air again, to shew it a Course projective, and not warrantable by ordinary Experience.

47 By my Chariot's stopping of it self and shooting it self against the Earth just as a Ship does against the Shore.

me in possession of a *Terra firma*, tho to the World *incognita*.

48 Here therefore I am forc'd to alight.

49 But I am no sooner got up, but straight I find a two-edged or bladed Sword in my Hand.

me 'tis in hand, my Pen or Actions must in meaner sort pursue his Pattern likewise.

50 Here also methoughts I immediately met a true Friend, that being truly faithful and cordial to me,

51 Methinks we fight the Robbers again, or some other Enemy; and here methinks my Sword does extraordinary Execution, and I fight till I dissolve, as if I vanish'd both Body and Sword into Spirit.

Its Interpretation.

ther Project of like Reasoning offers.

44 No sudden Raptures, but a more wise and compos'd Proceed seems promis'd in this Course.

45 No Imagination of Divine Messages, publick Meetings, or being as a Saviour, occurs with me now.

46 This projective Procedure is, as you shall see presently, my Endeavour for Skill in Dream and Vision: My Fate in it is a singular Skill, and from my private personal Labour; but I am carried in't to my Journey's end, 'tis

47 I arrive at length to the Haven I wish for, and I find firm ground in my prophetick Course, tho untrod before me, my Certainty renders me no more a Projector; my Reasoning, Ropes and Chariot vanish, and Faith settles

48 That is, if I proceed, Experience evinces me I'm no more a Projector, but deal in certainty.

49 My Sword is Argument, and my 2 Blades are Truth and prophetick Prediction from the same hand. Christ had such in his Mouth, he spoke irresistably in such manner; but to

50 And now my former Doubts ripen to an active friendly aiding Course: I meet a Man to shew a Course rational, a Friend, as one meant well to me, and unknown, as unexpectedly good to me.

51 It might be suppos'd hereon that this Power should engage me to justify my own private Judgment in Controversies; but no, says the Spirit, you vanish from that Imagination into Spirit; that is, surrendering my self purely to the Divine Will on this Light, I cease to act further on my own bottom, but submit wholly to his Controul.

Interp. by me W.F.
The

The next is the Dream of a Gentlewoman whose Husband, through a numerous Family of Children, and other unhappy Circumstances, being otherwise disabled, was forced at length to sell his Estate it self, the better to raise and answer his Daughters Fortunes, foretold by the Spirit to her in manner following.

Third Dream.

Its Interpretation.

- 1 I thought my Husband, self, and Daughter *M.*
as propheticall Allegories, to expresse to us such Futurities as he thinks fit to acquaint us with. Then here first she sees her Husband, self, and Daughter *M.* and those three being Persons literally proper to accompany each other by the Rules you'l after see in *Clavis secreta*, shews the Spirit means directly of them.
- 2 Were going a Journey
as we find them there, and as abroad shews them to us unmanageable and unaccountable someway, so also Travail shews to us by the same Rules of Discontent, and desire of Change of State. How is it then? The Dreamer finds her self travailing, that is, deligning, and the Company with her shews her the end of such her Delign, to wit, the Advance of her Daughter, for that seems the only proper End for three such Persons deligning; and herein then is what they are uneasy at, and wherein they desire a Change.
- 3 On foot,
3 The Persons and their Designs then being already manifest, what follows but the manner thereof is now also to ensue? And herein the Travail on foot speaketh also; for as Travail by Land is good to the Dreamer, as shewing the designed all along on a firm bottom'd Discretion, and whereas a Travail by Water would have shew'd of foolish hazardous Courses, as also flying of as silly projective ones; so hereby the Spirit seem'd as to say to the Dreamer, In foolish Hazards or Projects I accuse you not: and yet as he finds her on foot, he as good as tells her she has been at great disadvantage in her Designs with her Husband as to her Daughter's Promotion. On Horseback had been better, on Horseback she would have had the extraordinary Aid of some Friend, Art or Profession therein, and whereas her Travail on foot leaves her destitute to the meanest and plainest Courses in such her Designs.
- 4 And at last come to a Hill,
4 That is, after many revolv'd Designs the Dreamer at length ripens them to a Prospect of her Daughter's Advantage. The length of Travail shew'd of the Durance of the Designs, and the Variety of things seen or perceiv'd in't shew'd to her of Occurrences

*Third Dream.**Its Interpretation.*

currences presenting on such Designs ; and therefore as in such case, she at length comes to an Hill : and as an Hill has Command and Prospect of lower Ground, and so shews of Advancement and Command ; so here the Spirit fixes her in part in her Aim, and as if he should say, You and your Husband will seek to set your Daughter in a Posture wherein she may have an Advance and Prospect above the Vale, that is, above the meaner part of the World.

- 5 That was full of Briars and Thickets. 5 Unhappy Fate, shewing by the Thickets inextricable Difficulties, and by the Briars the most profitless and perplexing Cares. How

is it to happen then ? Why the Dreamer's Prospect of her Daughter's Advance is at first Onset to have all these Obstructions ; but at last an Expedient gives her some Aid, and as you will find anon.

- 6 And we made an Attempt to get up, but could not. 6 As is said before, things seen in her Travail are Occurrences presenting in her Design : as the Thorns there now stop'd her, so were

little Cares to have hinder'd her ; and in this case tho all things seen growing are generally to be deem'd and esteem'd good, as shewing so many settled Methods to Profit, yet at least in this respect Thorns and Briars are poor and unhappy, in that they declare of Methods more of Pain than Gain, and of Toil beyond our Ability. So far then we have brought the Dreamer.

- 7 And being dark, 7 And now the Spirit shews the Dreamer a further Impediment also ; for as Darkness shews Ignorance, in opposition to Light declaring of Wisdom, so her want of Skill also appears as a further hindrance of the Dreamer seeking the Advance of her Daughter duly.

- 8 I durst not venture to go further ; 8 Here then the Cause of the Dreamer's first Baulk in her Designs centers ; that is, her Ignorance in part, with the Confusion of Gain thro many trifling and distracting Cares, is what utterly obstructs her first Hopes and Endeavours.

- 9 But said to my Husband, Let us go, 9 This Disappointment of the Dreamer's Hopes ripen'd at length to Despair, at length enforces to a new Conclusion, that is, Methods are chang'd with her upon't.

- 10 And cross over that Piece of Ground, which was a marshy wet Place, 10 As low Ground, by what I have said, shews of mean Estate, so wet and marshy Ground is still worse, for that adds Trouble withal ; and what follows then ? The Dreamer, as

of undaunted Spirit, tho at a stand in her first Hopes, yet spares not to stoop to any Method, provided but sure and honourable, to promote her Daughter, let the Appearance or Censure of it be as it will.

Third Dream.

Its Interpretation.

11 And see to get a Candle and
Lantern.

11 In common Methods of Reasoning shewn
by day-light, the Dreamer being wanting to
mount the Hill of the Preferment of her

Daughter, Night, as Darknes or Ignorance, hindring her therein, what follows?
Why truly the Dreamer is for getting the Arts of the Poor, rather than fail, to
advance her Daughter, the lower Ground here shewing the Poor, as also the
Candle and Lantern their peculiar Mystery of Managery, in opposition to Day-
light the common Discretion of all Mankind.

12 I thought, with some difficul-
ty, being very dark, we found
a House,

12 That is, the Dreamer arrives at length to
understand all the frugal and laborious en-
riching Methods of Oeconomy of the Poor,
esteeming it as a proper Aid or Help to her
first benighted Designs.

13 Where the People were all
a bed and asleep,

13 As the House here then shews the peculiar
Oeconomy or Managery of such a mean
State, so the Persons therein seen shew of the

several reasonable Courses to be deem'd necessary in such an Oeconomy: but
alas then withal she finds the People abed and asleep, that is, she finds her own
Family Managery too remiss, and in too much Error to thrive in such Circum-
stances to her Daughter's Preferment.

14 Yet so as we could see them o-
ver a Half-door.

14 As the House is the Oeconomy, so is the
Door the Resolution thereto, as what shuts
in or out thereto. What follows then? A

Half-Door shews of a half or imperfect Resolution to such an Oeconomy; and
tho this House seems as the House of a Stranger to the Dreamer, yet the meaning
of the Spirit, who always speaks pertinent and proper in Dreams, is as this,
and as if he should say to the Dreamer, You essay an Oeconomy whereof an-
other is Master; that is, that you have not Power to command in, and that has
but a Half-door to it; that is, wherein you have but a half Resolution to pro-
ceed, and wherein the Inhabitants are asleep, that is, wherein your present Oe-
conomy Manageries are all too remiss.

15 And with much calling and
knocking waken'd them, and
got them to rise.

15 That is, with great difficulty at length the
Dreamer comes to a true understanding of
such meaner Oeconomy Rules; altho she
could not mount to a full Door or Resolu-
tion to put them into a Course of profitable
Practice.

16 I told them we were Travel-
lers, and benighted, and desired
them to help us to a Candle
and Lantern, which they did.

16 As Travail shews Design, so Words shew of
Actions on such Designs. Then thus it is;
as were your Words with this Family, so
were your Transactions in fact in their like
Oeconomy; and thus you tell them you were

Tra-

*Third Dream.**Its Interpretation.*

Travellers, that is, you consult their like Courses to advantage your Designs; that you are benighted, that is, that being in ignorance of their like advantageous Designs, you desire them to help you to a Candle and Lanthorn, that is, you narrowly strive to imitate and pry into their like Arts of Oeconomy to help you up the Hill of Advance; and what follows is, they help you, that is, you arrive to understand them.

17 But being Strangers, I thought they would not be willing to lend it,

reasonable, but withal unmanageable and unaccountable. How is it then? The Dreamer sees not her Friends to aid her, or Foes to hurt her, but Strangers, that is, Courses she knows not which way they will carry her; they will not lend their Lanthorn and Candle, that is, he who will thrive by hard Husbandry must use it himself, and not expect to rely on another therein.

18 And therefore desired to buy it; but they asked such an extravagant Rate for it, that I would not give it.

if she can; but the matter is, they ask such an extravagant rate for it, that she would not give it, that is, she saw the Labour, Pains and Toil, and the Cares and Distractions so great to thrive in such a Method, that she could not possibly resolve to come up to them, and which is allegorically buying the Candle and Lanthorn offer'd.

19 But ask'd them to help me to two Sheets of large white Paper, which I bought.

perfect Method of Managery. The Case then is, the Dreamer attains to some good Housewifery Rules thro such an Essay to advance her self and Family by hard Living and meaner Cares; but to be a full Mistress therein she buys not the Lanthorn, that is, she fails of the Care thereof.

20 And my Daughter and I folded up the Paper, and made a Lanthorn of it, and put in the Candle, and were going away.

21 But they would have us pay for our Horse, which I thought unreasonable to pay for what

17 As Persons in Dreams and Visions shew reasonable Methods, and Friends such reasonable Courses as are likely to advantage us; so withal Strangers shew to us such Methods

18 Well then, the Spirit shews the Dreamer had Wit enough herein to see that her own Industry must help her, or nothing. And what follows? She would buy it, that is, she would act to merit it (that is, allegorically buy it)

19 As a Lanthorn with a Candle in it shews a compleat Method of Instruction in an Art, Mystery, or Trade, so a Candle in a shift Paper Lanthorn shews but of a more imper-

20 The Dreamer's Daughter and her self act conjointly in this good Housewifery; and when they had done, they put the Candle in the Lanthorn, that is, they put their Rules to the best of their Skill in practice, to light them back, and up the Hill of Advance, &c.

21 By what I wrote at first you may understand, That an Horse shews of an Art or Mystery extraordinary aiding us, above the State of

Third Dream.

Its Interpretation.

I had not, and so refus'd.

one travelling on foot. Then thus it is here; the Spirit checks the Dreamer, and

as if he should say, You should have learnt more than good Housewifery here, if you had done well; you should have got an Horse or an able Profession also. But the Dreamer having not attain'd then to no Wonder, she would not pay for what she had not, that is, be at pains wherein she had not resolv'd to exercise her self in, as a Course too careful, &c.

22 But going away, we came again to the marshy Ground.

22 That is, thus at length arriv'd to a competent pitch of Goodhousewifery, and by this hoping to attain to a Guide, as by a Candle

in a Lanthorn, to mount the Hill of Preferment, tho imperfect, as I have said, or rather a shifting than a real Guide, and as made only of Paper, where it should have been more substantial to have led her thro the marshy Ground of troublesom poor Courses up the Hill of her Daughter's Advancement.

23 My Candle went out, and I was sunk in the Mire.

23 That is, the Dreamer's nicer and finer good Housewifery failing her, where a more close and strong Application of Cares and Methods

signified by the real Lanthorn, were wanting, the Dreamer thereon sinks in the Mire, that is, falls to despair; has her Candle out, that is, reflects on her Methods and Guides of mere good Housewifery, as imperfect to lead her up the Hill of Advance, &c.

24 And I lost my Company, so that I call'd and cried, but no body answer'd, and I was in the greatest Distress that ever I was in in my life:

24 The Dreamer's Company is lost, that is, all her Hopes in concurrence with her Husband for her Daughter, vanish. She calls and cries out, that is, she seeks, but in vain, to rectify the Miscarriages of her imperfect Housewifery now past: but no body answer'd,

that is, no reasonable Course of Remedy presented to the Dreamer on that foot in her Affairs; but she is in the greatest distress that ever she was in her Life, that is, all Courses she could propose to her self in such mean Housewiferys now sink with her to the utmost Despair.

25 But on a sudden the Sun broke out very bright and clear,

25 That is, tho now the Dreamer were benighted in Error, and her Candle or Mystery of Managery were gone out to her, and she

sunk in the Mire, that is, in utter despair on't; and her Company lost thereon, that is, her Hopes thereby all vanishing: Yet notwithstanding at last the Sun breaks out, that is, the common Methods of Reasoning clear up all her Difficulties: He shines bright and clear, that is, this new Method of following the ordinary Courses of the World, rejecting her former Housewifery Arts, put her in a Method again to her absolute satisfaction and content, shewn by the Sun seen so clear and so bright.

*Third Dream.**Its Interpretation.*

26 And I found my Company again, which I was much rejoiced at ;

at length renews to the Dreamer her former Hopes of her Daughter's Advance : She finds her Company again, that is, her old Hopes renew again to her on a new foot, and she is rejoiced at it, that is, she has a just occasion for Joy thereby.

27 And so we went on very cheerfully, and came to the same Hill again,

28 Where we attempted to get up again in two or three Places, but could not ;

29 And seeing some Boys at the Foot of the Hill,

Heirs. To see them here then is as if it should be said, A Course offers you towards the Advancement of your Daughter, whereby you must command and baulk the Expectations of some others, as by disposing of an Estate settled on others Heirs to provide for them, and as was the case in Fact.

30 I asked if there were no way to get up, and they pointed me to a Stile, and told me there was a good way.

31 So we went over a Stile,

dispute ; and the crossing the Stile by the Boys direction, is as altering some Property to the hurt of others to prefer her Daughter ; but yet again, as 'tis by a Stile, it seems what was lawfully in the Dreamer's Power, and which, if it had been over a Hedg, might have seemed other.

32 And I thought there was a fine green Way, which we went up very easily, till we came near the Top ;

33 And then the Path was deep and narrow,

26 This new state and Consideration of Affairs to the Dreamer, on the plain foot of Reasoning, without relation to any Advantages from Manageries, shewn by Candles, &c.

27 That is, the Method is chang'd to the Dreamer, but her old Design of seeking the Advance of her Daughter still continues on, tho on this new and 2^d Foot.

28 The Dreamer meets with Difficulties even here also, and 'tis not yet without Aid and Council that she can arrive to compass what she designs after, and as you will better see by what follows.

29 Nothing so good as to see others Boys in our Dreams ; for first Boys are young, tender and helpless, and next they are as others

Heirs. To see them here then is as if it should be said, A Course offers you towards the Advancement of your Daughter, whereby you must command and baulk the Expectations of some others, as by disposing of an Estate settled on others Heirs to provide for them, and as was the case in Fact.

30 That is, by the defeating of others Expectations in her power, the Dreamer seems at last in hopes in her Designs, and as by what follows it appears she had Success therein according.

31 As Fences shew of Rights in disputes, so new Fields shew of new States of Matters in

dispute ; and the crossing the Stile by the Boys direction, is as altering some Property to the hurt of others to prefer her Daughter ; but yet again, as 'tis by a Stile, it seems what was lawfully in the Dreamer's Power, and which, if it had been over a Hedg, might have seemed other.

32 A green Way, that is, an unusual and uncommonly trod Path or Method in design, and easily ascended, till near the Top ; that is, a Course more difficultly perform'd than at first resolv'd on.

33 A Path deep and steep threatned the Dreamer's Course terrible thro Dangers in't, and its Narrowness, which all added of great Caution

Third Dream.

Its Interpretation.

tion and Nicety therein, and as wherein the least Mis-design or stepping awry might be of most pernicious consequence.

34 So that a tall big Man that was going before me had much ado to go in, which yet I thought I went after him without any difficulty.

34 Men, as I have said, shewing of reasonable, what follows but that the Dreamer, who no doubt would have despaired at this Precipice of her self, yet made nothing of it when she found a firm Course of Example therein

before her? And now here the Spirit shews her Leader tall and big, to shew her Course no mean Method, but such as shrewd People only have devis'd: great, bodily, that is, notable, mentally.

35 And being come to the Top,

35 This gave the Dreamer her full Hopes and Enjoyments in her desired Designs.

36 There seem'd to be a Place like a Church, where was a Gallery and a Pulpit.

36 As a Church shews of the Worship of God, and Success in our Designs, seems a proper Object to move us thereto; so here the Spirit shews the Dreamer a Church well furnish'd,

to shew how greatly this Performance at last would redound to her satisfaction: And besides, here is more signified by this Church also; for as a Church is a publick Place in opposition to a Chappel more private, so hereby the Spirit seems to intimate as if he had hereby answer'd the fullest Wishes of the Dreamer, and provided as well for her other Daughters, as this one herein; and besides, 'tis a Church too, as shewing of a common and exemplary Relief to others, as well as the Dreamer.

37 And a great many People were below, and also above, and the Minister went into the Pulpit to preach;

37 This also is to the more ample confirmation of the Dreamer's satisfaction; and while the Crouds of People hearing, and the Minister ascending the Pulpit, are as so many conjoint assistant Courses arising to her farther establishment and certainty, and as is more clear also by what follows.

38 And being, as I thought, the 5th of November,

38 As Words shew Facts, as I have before declared, so also Prayers, as the happiest sort of Words, promise of the happiest Facts also:

and as 'tis impossible therefore for you to dream you pray, and not withal receive what you ask, and that either publick or private; so here the Spirit, as even yet more subtle, makes not the Dreamer pray, but by placing her at a Church on a happy Deliverance, he speaks to her thereby, as if she also in circumstance were in publick concerns as happily delivered also. Interpret the matter thus then: The Spirit, who uses the shortest and yet expressest Allegories, here sets a publick Day of Deliverance from Slavery with joy, to foreshew to her the like: and the manner on't is more expressly thus; as Persons shew Courses, so Papists shew us withal such Courses as are unreasonable and imposing. Then hereby the Spi-

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*Third Dream.**Its Interpretation.*

rit, as God, says, the Dreamer herein, and in the advance of her Family thereby, shall rejoice in the Freedom she has got, as much near as to be suppos'd from the old Popish design'd Impositions.

39 I told my Daughter it was so early that we had time enough before us,

40 And therefore we would stay to hear the Sermon, and so fate down, but waken'd before I heard it.

39 That is, the Dreamer has by this means got Opportunity by the Forelock in her Designs; and indeed now what is meant by this, but that the Dreamer is even compos'd in her Wishes, and seems to be as at rest for any other Endeavours after her Daughter's Promotion.

40 As walking and travelling is designing, so withal sitting is a Posture of Content and Rest. It appears hereby then, that now the Dreamer having attain'd to the utmost prospect of her Designs, rests as in expectation, and until they are ripen'd to some Issue, as her Daughter's Marriage thereon, &c.

Interpreted by me

W. F.

F I N I S.

